

Veritas Evangelica,
OR THE *219.*
GOSPEL-TRUTH
Asserted in Sixteen Useful
QUESTIONS,

WHICH

Being seriously Searched into, will open the way to find
out assuredly the *True*, and *Saving Faith of Christ*,
which is but One, as the Apostle affirms; Eph. 4. *One*
Lord, one Faith, one Baptism.

Written by *T. K.* and now Published by *R. C.*

Read; Understand; and then Censure.

Published with Allowance.

L O N D O N,
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*To the most Serene, and Supreme Nursing
Mother of the Holy Catholick Church,
M A R Y, by the Grace of God,
Queen of England, Scotland, France,
and Ireland.*

Madam,

THE Poor Woman's Mite, cast into the
Treasury of the Church, was not on-<sup>Mark 12.
41, 42.</sup>ly accepted, but also commended by the
Holy and ever-blessed *JESUS*, who is
Truth it self, and prime Author of that
Truth, which under the *Tutelage* of your
Majestie's truly Great, and Glorious
Name, this small Treatise now publickly
offers for the Good, and Eternal Wel-
fare of your Majesties Subjects, who can
never be truly Happy. without embracing
the

The Epistle Dedicatory.

the Truth of the *Catholick*, and *Saving Faith* of *Christ*. He, that will be happy in the end, (says *Plato*,) must lay hold on *Truth* in the beginning; And that all your *Majesties Protestant Subjects* might attain to this *Felicity*, I am certain, is Your *Majesties* most Sincere and Gracious Desire; and it is the sole Design of this Book, wherein the *Author* endeavours to un-deceive the People, who hitherto have been mis-led into *Errours*, through the Ignorance of some, and the *Malice* and *Avarice* of others.

Dread Sovereign, to doubt of Pardon for the high Presumption of this *Dedication* unto your *Sacred Majesty* by so mean, and simple a Woman, as I am, were not only to doubt of your Superlative, well-known, and resplendent Goodness, but also to detract from the worth of a design so good in it self, and so congruous to the
Christian

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Christian Fervours of your Great and Noble Soul.

Wherefore, waving all puny Expressions of that Nature, I will turn all my Excuses into Prayers for your Majesty's long Life and Prosperity; and humbly beseech the God of Truth to send, and continue the *True Religion* amongst Us, that the Stately Ship of your Majesties Kingdoms and Dominions may always bear the happy Badge of *Castor and Pollux*; I mean, a happy Conjunction of *Truth* and *Peace*. And the Star of *Jacob* so guide the Course of our Royal Pylot (*JAMES, the Great, the Good, and Just,*) through the rough Seas of these latter Times, that He may safely Land the Ship of our *Commonwealth* in the fair Haven of *Tranquility* by the Actions of *Peace* and *Prosperity*; and may settle the State of the *Church* on those Mountains
of

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of *Ararat*, Grace and Glory, that by
this *Jacob's* Ladder of Blessedness, God
may always descend to Us in the Blessings
of Peace; And We at last ascend to God
by the Benefit of *True Religion*, which is,
and will be ever the Cordial Wish, and
Devout Prayer of

Your Majestie's most Humble,

most Loyal, and

Dutiful Subject.

R. C.

To all Courteous and Nobly-disposed

PROTESTANTS.

Noble and Generous Countrymen,

Nature, Duty, Christian Piety, have invited, urged, obliged me (after Twenty Years search into Religion) to propose unto you the Evangelical Truth; which this little Treatise, here humbly Offered up at the Altar of your Favour, will doubtless discover unto you: For therein you will find (if affection overmuch dimm not the eye of Reason) a Richer Jewel, than any that comes from the Indies: The inestimable Margarite, I mean of the Gospel; that is, the True, Divine, and saving Faith of Christ. Which being but one, as hereafter is convinced, how studiously the same ought to be searched out; especially in these our times, so fruitful of opposite and contrary Religions, the worth of your Souls, the long Eternity of Joy, or of Sorrow, which we are to inherit, cannot but dictate unto you.

Esteem me not to brag, before you read, what I write:
neither Arraign me as Guilty at the Bar of your Judge-
a ments,

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ments, nor pass your Verdict upon me, till you have well examined (by weighing my Arguments in the impartial Ballance of right Reason) whether Truth must Crown, or Errour Disgrace, and cast me. I crave not a milde, but a just Censure. I fear not Reason, but Passion: not solid Learning, but partial Affection: not certain Knowledge, but prejudicate Opinions; which the Tongues and Pens of your Educators and Teachers, by mis-information, have ingendred in you. And therefore I adjure you by the Judgement-Seat of Christ, (before which we are all one day to stand) if you love your Souls, take not all for Truth, (touching the Old Religion, commonly styl'd Papistry) which is deliver'd unto you, by those, who enjoy fair Women in Rich Benifices (provided by your Fore-Fathers for chaste Priests) by disgracing, treading down, and keeping under this Religion. Which to be far other, than you are made to believe, the worth of your Progenitours cannot but assure you: Whom to have been earnest Professors of the same, you cannot doubt.

For, if you but read your Chronicles: If you but look upon the Windows of your Churches: If you but reflect upon the Names of the same Churches, of divers Days of the Year, of divers of your Colledges, upon the Crosses every where erected: Upon the multitude of Monasteries, Abbies, and other Religious Houses;
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which heretofore flourished in this Kingdom : You cannot doubt, but that your Noble Progenitors, almost for the space of a thousand Tears, were zealous Papists. Cast your Eyes then upon their Wisdom known by the Government, and Laws which they established : upon their Piety, blazoned by the goodly Churches, by the stately Monasteries, by the Renowned Colledges, which they Erected and Endowed ; and Censure them not to have been so stupid, so ungodly, that with so great Zeal and Costs, they would have embraced, honoured, and established Papistry ; had it been so absurd, so ungrounded, so Superstitious and Idolatrous, and so dangerous to Princes and their States, as divers of your deceived, or deceiving Teachers do bear you in hand. Neither think your Neighbours, who live Papists amongst you, so blockish, that they would forsake the easie and flesh-pleasing Religion of Luther, Calvin, and other new Teachers, to embrace, with so great loss and hazards, the austere Profession of Papists ; if the same were such, as you are made to believe.

Let not then any prejudicate conceits, defraud you of this fit Opportunity, to free your selves from the worst of all mistakings ; and consequently from the fruitless pangs of too late Repentance ; wherewith every one will be fearfully afflicted, that departs this life culpably, in a wrong and false Religion ; when the Judging Light of

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Christ, shall lay open to him, how naked he is, (through his own irremediable negligence) of Divine Faith, of Heavenly Charity, and of other Celestial Virtues absolutely necessary to Salvation.

But take me not here to invite, or urge you to any Herculean Labour; to the tedious Reading, and difficile discussing of the particular Controversies about Faith and Religion now in question amongst Christian People; which few, I know, have leisure, or means; fewer Capacity to look thoroughly unto, or ability to distinguish always Light from Darkness, Truth from Falsehood in them. But my Endeavour is, to stir you up to a serious consideration of certain general Heads, and undeniable Truths, (which this little Treatise doth present unto you) easie to be conceiv'd, yet powerful to lay open even to mean Understandings, the assured Light of the True Gospel of Christ, and the absolute necessity of admitting some sure and un-erring Interpreter of God's Word, by him ordained, and enabled to deliver the right meaning thereof unto us in all Ages; but especially, when Controversies about Faith and Religion are raised: which Interpreter being once admitted of, and agreed upon, all other Controversies about points of Belief, will quickly be at an end; Peace will be restored again to Christians; and nothing will remain for the securing of Souls conjoin'd together in the Communion of Saints

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Saints, but a studious care to decline from Evil, and to do Good, and Industriously to imitate the Blessed Life of Christ.

But further yet to facilitate this affair : be pleased to distinguish in the Belief of Catholicks (whom I often call Papists, to condescend to the Style of Protestants; so terming them, for adhering in Religion, to the Pope (in Latine Papa, this word signifying Father) as the common Spiritual Father of Christians, and supreme Pastor of the Flock of Christ) be pleased, I say, to distinguish in the Belief of Catholicks, Divine Faith from Humane : Their Articles of Faith, from Humane Stories ; which many distinguishing not ; and thereupon perswading themselves, that Catholicks with equal certainty and obligation believe the one and the other, that is, their Articles of Faith, and the Humane Stories, which relate the Lives, Actions, and Miracles of certain Saints ; and finding some of these to be very strange, and to savour (in their conceit) of fraudulent Fictions ; take this to be a sufficient Warrant for them to contemn Papistry, as a foolish, ungrounded, and fabulous Religion, and to repute Papists indiscreetly credulous, and plainly to be led in darkness and blindness.

But these do much mistake ; for the truth is, that although all Catholicks be strictly bound to believe those points of Doctrine, which their Church doth propose
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for Articles of Faith, contained in the written word of God, or in the perpetual Tradition of the Church; or deduced by General Councils, or by the Pastors of the Church, out of God's Word, when Heresies are condemned: yet they are not bound to believe the Relations of particular Authors, concerning the Actions and Miracles of Saints, or other like things, farther then discreet Prudence and Christian Piety doth lead them; every Man being at liberty to weigh the worth and honesty of the Relator, and the probability of the thing related, and then to believe, or not to believe, as Reason and Piety shall dictate unto him: Yet not forgetting, that God is admirable in his Saints: That His Wisdom, Power, Justice, Mercy, and Sweetness, in Governing the World, and in contriving and ordering the Affairs of Man's Salvation, is far above the reach of our weak Understanding; That frequently there is less danger in believing too much, than in believing too little; and that there are some as strange things related in the Holy Scriptures (at which Atheists do stumble) as are in the approved Histories of the Church.

Neither do Catholics believe these Stories, and their Articles of Faith, with one and the same certainty: for these Stories they believe meerly with Humane Faith, for the Authority of the Relators, who may Err, mistake, or deceive: But their Articles of Faith
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they believe with Divine Faith, for God's Authority speaking in his Word, and by the ordinary Doctors and Pastors of his Church; being bound, under pain of forfeiting the Name of Catholicks, and of incurring damnable Sin, not to disbelieve wittingly, any one of these Articles; all of them being Divine Verities warranted for Truth by the Holy Ghost, who continually guideth and directeth the Church in her Doctrine of Faith, as is hereafter shewed out of Gods Word: And so by disbelieving stubbornly the Articles of Faith which the Church professeth, Heresie is incurred; which is not incurred by disbelieving her Stories.

Furthermore, if hereafter I affirm (not for want of Charity, but forced by unanswerable Arguments drawn from the word of God) that the Followers of the Protestant Religion, so dying, are not sav'd, take me to speak of those, who culpably prefer this Religion before the Catholick, or culpably dye therein, being thereby destitute of that Faith and Charity, which is of necessity required to Salvation, and not of those, who being truly Baptiz'd, and brought up among Protestants, have excusable Ignorance of the Catholick Faith and Church, by reason either of their tender Years, or of their weak Capacities, or else of their mean and rude Education; for such are secret Members of the Catholick Church; and therefore if they depart this Life, cloathed with those
Gar-

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Garments of Christ, with which he adorned them in the Sacrament of Baptism, not having fallen into mortal Sin, they shall certainly inherit the Kingdom of Heaven.

In which happiness, none shall be Sharers, that pass out of this Life destitute of Divine Faith, which is the Gift of God, (of which more hereafter) or defiled with Mortal Sin; which is so called, because it destroys the supernatural life of the Soul (received by Regeneration in Baptism) consisting in Divine Faith, and other Celestial Virtues; but especially, in Sanctifying Grace and divine Charity; without which Divine Charity, nothing doth avail to Salvation, as the Apostle teaches, 1 Cor. 1. 13.

Lastly, because divers Protestant Teachers endeavour to make their Followers believe, That the Fathers of the Primitive Church were Protestants, seeking thereby to Illustrate the Protestant Religion; that the greatness, and boldness of this Imposture (pardon the Word, for I know not how otherwise to express truly the dealing of these Men) may clearly appear; I humbly intreat all understanding Protestants (which know it not) to take notice, That those ancient Worthies, and Lights of the Church of Christ, were either Monks, or Founders of Monastical Discipline; or at least, Approvers and Praisers of the same. St. Anthony
was

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was a Monk, and St. Athanasius his Praiser. St. Basil the Great, a Monk, and the Founder of a Monastical Institute, which in the Eastern part of the World is yet practised. St. Gregory the Divine, was a Monk: St. Chrysostom a Monk: St. Hierom a Monk: the Great St. Augustine the Founder of a Monastical course of Life: St. Martin a Monk: St. Benedict a Monk, and Founder of the Famous Order of Benedictine Monks, which does yet flourish in the Western Church: St. Gregory the Great was a Monk; and by the Labours of Forty Monks, did first plant Christianity amongst the English. Let any Man judge how likely, or how true it is, that these men were Protestants.

Secondly, take notice, that these Ancient, and most Learned Fathers were great Praisers and Practisers of austere and penitential works, consisting in frequent Prayer, in much watching, in severe fasting, in hard lodgings, in course and spare Dyet, in wearing of Hair-cloth, and the like. They lived single Lives. Many of them bestow'd their Wealth upon the Poor, and other Pious Uses, and professed Voluntary Poverty, following therein the counsel of Christ, given Matth. 19. 21. and they not only allowed of, but also most highly extolled the observing of perpetual Chastity, and Virginity, preferring the same far above Matrimony. Were not these men then strange Protestants?

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Thirdly,

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Thirdly, *Take notice, that these Ancient Worthies, even by the Confession of all Protestants, were Men of excellent Wits, of excellent Learning: If then they had found in the word of God (as Protestants say they find) that only Faith does Justifie; That Good Works are not meritorious: That in Works of Grace Men have not Free-will: That they are not able to keep the Commandments: That it is not in the power of Man or Woman to live perpetually chaste: That Virginity is not more pleasing to God, than Matrimony: That to give all to the Poor, to Fast, Pray, and watch much, and to undergo other Austerities, and mortifications of the Body, doth not profit and enrich the Soul: That there is no Purgatory, no Pennance to be done, no satisfaction to be made for Sin; no punishment to be inflicted upon the Faithful for them after this Life.*

If, I say, the ancient Fathers had found these, and the like Doctrines of Protestants in the Scriptures (and why should they not have found them there, if there they had been, they being so Wise, so Learned, and so industrious Searchers of the Word of God, as they were?) If there, I say, they had found these things, and had believed them as Protestants do; they would have lived as Protestants do; for why should they not?

If these pleasing Doctrines, which are light and easie
to

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to Flesh and Blood, and the sweet Liberty of the new Gospel had as feelingly pierced, and as strongly possessed the Hearts of those Antients, as it did, and doth the Breasts and Bowels of Luther, Zwinglius, Bucer, Peter Martyr, Calvin, Beza, and their Followers, the Teachers of the Protestant Religion; they would, without all doubt, with these, have preferred Pleasures before Penance; Feasting before Fasting; the delights of the Conjugal Life before the continent and single; And in a word, Riches, Honours, Pleasures, before the labours and smart of a penitential and mortified Life; before voluntary poverty, and the vexing Attire of Hair-cloth, or else they had been mad: had they believed as most Protestants do, that such Exercises as these are needless, fruitless, yea, and superstitious Toys.

But the Truth is, that those ancient and shining Lamps of Wisdom and Sanctity, did not believe as Protestants do, and therefore they liv'd not as they do; for they were otherwise instructed in the School of Christ; they read, and learned another Lesson in his Divine Gospel, even the same that Papists now do, and therefore they instituted their Lives, as they did; and were in very deed as much Protestants, as the Pope and his Priests and Fryers now are, and no more, most certainly; unless we will have them to have been Sots and Mad-men.

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*If a dozen Protestant Ministers now, should con-
sociate themselves together ; and shaking off the Delights
of the World, should apply themselves fervently to much
Prayer, Fasting, Watching, lying on hard Couches,
wearing of Hair-cloth, and such other austerities of
Body ; and forbearing to marry, should highly extol the
single Life, perpetual Chastity, and should exhort
young Maidens, Noble Gentlewomen, Princes
Daughters, to the perpetual keeping of their Virgi-
nity, and Consecrating of it to God ; would they be held
for sincere and well-grounded Protestants ? I think not.
Nay, would they not presently be suspected for Papists ? No
doubt but they would : the institute of their Life plainly
breathing Papistry, and wholly swerving from the Be-
lief and practise of Learned Protestants.*

*Let not then, my Noble and dear Countrymen, the mis-
reports of some of your Teachers, so far prevail with
you, as to make you believe (the better to keep and quiet
you in Protestantism,) that the Fathers of the
primitive Church were Protestants. For certainly
those Blessed Servants of Christ were as far from being
Protestants, as the most zealous of your Teachers are from
being Papists, yea, from being Monks or Fryers, and
from instituting their Lives, as those Ancients did. If
then you truly prize the Learning and Sanctity of the
Primitive Church and Christians, become of that Be-*

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lief which their Lives and Practices do Preach unto you. If you think them saved, be not so hardy as to seek a new way to Heaven; for the safety of your Souls, is of greater moment, then so to be exposed to hazard (being there can be but one saving Faith, as my Tenth Question will make plain unto you.) Eternal Glory is not easily to be set upon the Dice, when you may take a secure way to it. Become then of the Communion of that Church, in which the Fathers lived and dyed: that therein, seconding your Belief with a Virtuous Life, you may assuredly attain to everlasting Happiness; which I cordially wishing unto you, shall infinitely rejoice, if these my Questions (which I now leave to your perusal) shall further, or occasion your return to that Religion, which assuredly leadeth thither. As most certainly they will (Gods Holy Grace concurring) if you will but attentively, and with impartial Eyes, read them; and not be shuffled off with frivolous Answers; or rest satisfied, untill you see my Arguments solidly refuted; which you will never see, if you look well to their Fingers, who shall undertake the answering of them. And so beseeching God to prosper your Reading and Meditation to his own Glory, and the Salvation of your Souls, I remain unfeignedly,

A Well-wisher of
Your Eternal Felicity,

T. K.

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Question I.

Where was the Protestant Religion Believ'd, and Practis'd, the last five hundred years before Luther.

First Demand of *Protestants*, where, in what Countries, Provinces or Cities, was the *Protestant Church* and *Religion*, Extant and Practis'd, the last five hundred years, immediately before *Luther's* Revolt, from the *Roman Church*: Which he began in the year 1517? First, To say, that Christ for those five hundred years, had no *True Church*, no *Saving Faith* and *Religion* upon Earth, is flatly against *Daniel* 2. 44. foretelling, that the Kingdom, that is, the *Church of Christ*, should stand for ever; and c. 7. v. 14. That it should *Never be Corrupted*: And against Christ himself, assuring us *Matth.* 16. 18. That the *Gates of Hell* should never prevail against his Church.

Moreover, out of this Answer, it follows, that Christ was not the Saviour of the World. For if the World, had no means of Salvation from him, for those five hundred years: Such means it had not from him, the next five hundred years, which passed before these: Which being granted, it will be hard, if not impossible, to prove, either by *Scripture* or *Reason*, that for the space of the next five hundred years, which reach up to the times of the *Apostles*, the World from Christ had any true means of Salvation. And so by this Answer, he will be wholly excluded, from being the Saviour of the World; as hereafter more clearly shall appear.

Secondly, No understanding *Protestant* will deny, that the World was full of *Christians* before *Luther* began his new

Preaching, or that they then had, believ'd, and re-cited the *CREED* of the *Apostles*. If then a *Christian* in those times, had been press'd by a *Jew*, *Turk*, or any other *Infidel*, to deny that Article of his *Creed*, I believe a Holy *Catholick Church*, a *Communion of Saints*: Whether might he, with a safe Conscience have deny'd it, or no? If safely he might have deny'd this Article; safely also he might have deny'd the rest: In regard that all these Articles, so far forth as they are the Object of Faith, are of equal Truth and Certainty, as is manifest. For if one of them be false, what certainty is there of the rest? But if he might not without damnable Sin, and the high offence of God, have deny'd this Article, as doubtless he might not; then this Article, as well as the rest, is a *Divine Truth*, which we ought to believe, with firm and *Divine Faith*: And consequently there was extant in the World, before *Luther's* rising, a *Catholick Church*, and a *Communion of Saints*: That is, a common union or conjunction of Sanctify'd People in that Church. Otherwise *Christian People*, could not so strictly have been oblig'd, to believe that Article: For they cannot be oblig'd to believe a Falsehood. *Christ* (then in the Ages immediately before *Luther*, began to Preach, and institute the *Protestant Church and Religion*;) had on Earth a *Catholick Church*, and a Sanctify'd People therein, united together in *Faith* and *Religion*, and in the participation of his Divine Benefits.

Which being so: What will *Protestants* Answer to my *Question*? Will they grant, as the Truth is; that although the *Protestant Church and Religion*, were no where extant and in practice, the last five hundred years before *Luther*: Yet *Christ* had then, and in all former Ages, a saving *Faith* and *Religion*? But then I must tell them first; That if the *Protestant Religion and Church*, were not then the *Catholick Church* and saving *Religion* of *Christ*, it cannot prudently be thought, or possibly prov'd, to be so now. But rather all Discreet and Judicious People, must hold it to be a new Invention; such as the *Arrian*, or the *Nestorian* Profession was. Se-

Secondly, I must tell them, that That *Religion*, which before *Luther's* Innovation, was a *Saving Religion*, is still a *Saving Religion*: For why should it not, it being the same that it was? Which being granted; the *Protestant Profession* cannot be a *Saving Religion*: Because there cannot be two *Saving Religions* extant at the same time, opposite and contrary one to another (as hereafter more clearly shall appear) in regard that one of them, must of necessity be a *false Religion*, and proceed (as from the prime Suggestor and Author) not from God, but from the enemy of mankind: Who will never invent and set a foot a *Religion* apt to save men in.

Thirdly, I must tell them, that if in all Ages before *Luther's* time, *Christ* on Earth had a *Holy Church*, and a *Saving Religion*; as most certainly he had: The first *Protestants* did very ill, in forsaking her *Communion*, and in raising against Her such *Factions* and *Tumults*, merely for *Liberty's* sake, as they have done: For this breaking off, was not to secure their Souls, (whatsoever they pretended, to have some colour of their doing) but to enjoy more *Carnal Liberty*, than the long settled Discipline of that *Holy Church* could bear, and allow. And as ill do They, who still maintain the same breach, and impugne the same *Holy Church*, and saving Faith of *Christ*: Following *New Inventions* in *Religion*, tending to *Liberty*: Of which they can never be groundedly secure, that they are sufficient to *Salvation*; as this little Treatise doth make too too manifest.

Some *Protestants* perchance, being loath to grant, that their *Church* and *Religion*, had no Being at all upon Earth, for the last five hundred years before *Luther*: And yet not able to nominate, with any colour of Truth, where their *Church* then was, and where their *Religion* was believ'd and practis'd, (there being no Record, or foot-step of these things extant in the World) will affirm, that for many Ages before *Luther*, their *Church* lay hidden under *Papistry*. But how do they know this? Doth the word of God, reach any such thing? If the

Papists, which then liv'd, did not know of any such thing ; or that there was any such *Church* : How do the *Protestants*, that now live, know it ?

Certainly this saying is too too Childish, and fitter for Idiots, or Mad-men, to make, then for men of Judgement : For thereby *Anabaptists*, *Quakers*, new *Arrians*, or any other foolish *Hereticks* whatsoever, may pretend, that their *Churches* and *Religions*, were ever extant in all former Ages, and ever in practice in the World, even since the times of the *Apostles* : Than the which, what can be more ridiculous ? My first *Question* then, cannot be so Answer'd by *Protestants*, as may satisfy the Consciences of Prudent men. But let us pass to the next.

Question II.

If Luther was not the first Teacher, of the Protestant Religion ; to whom did he immediately succeed, in the Office of Teaching the same ? Where also is treated of the Mission of the Protestant Teachers.

IF *Luther* was not the first Teacher of the *Protestant Religion* ; to whom did he immediately succeed, in the Office of Teaching the same ? If in this Office, he did not succeed to any other Doctor, who had the same before ; (as most certainly he did not, for no such former Teacher of the *Protestant Religion*, can be nam'd ;) then clear it is, that *Luther* was the first Teacher of the *Protestant Faith* and *Religion*. Further then I demand ; Who set him a work, to Teach as he did ? God ? Or the Enemy of God and Man ? Not God most certainly.

1. Because nothing can be said, to justify the new Teaching of *Luther*, which may not be said ; to justify the new Teaching of *Arius*, or of *Nestorius*, or of the *Anabaptists* and *Quakers*, or of any other false Prophet and Heretick, that ever was.

was. Let Tryal be made, and this will be found to be most true. For by the self-same ways, by which *Luther* can prove himself, to come from God, any *Heretick* may prove himself to come from God. Will *Luther* say that he had a private Instinct from God? That he saw, there was great need to Reform the *Doctrine of the Church*? That the *People* and *Princes*, who follow'd him, gave him *Calling*, and the like? The self-same might *Arius* have said; the self-same may the *Quakers*, and *Anabaptists* say; and the self-same may any *False Teacher* say, that can get People to follow him.

2. Because it is certain, that *Luther* had no *Calling*, or *Mission* from God at all: Without *Calling* and *Mission* from whom, no man may take upon him the Office of Preaching, and of Pasturing the People of God; as is clear out of his Holy Word, *Rom. 10. 15. Heb. 5. 4.* For he came not from God, either by Ordinary, or by Extraordinary *Mission*: And so he had no sending from him at all. For God doth use no other sorts of sending, because no other are fit, to distinguish the *True Preachers of God*, from the *False Prophets of the Devil*. For *Calling* and *Mission*, from *Temporal Magistrates*, from the *Common People*, or pretended from private Instincts, are agreeable, and common to *False Prophets*, and *Heretical Teachers*: And some of these, for want of better, when they are urg'd, they ever pretend: But *Ordinary*, or *Extraordinary Mission*, they are never able to shew.

Extraordinary Mission God doth use, when he sendeth any one to make notable Mutation about *Religion*. But then to assure the World, that those, whom He doth so send, do come indeed from him, he doth ever furnish them, with the Gift of Heavenly Miracles. Which Gift is as it were His *Broad-Seal* set to their *Commission*: Whereby they are easily distinguish'd, from *False Prophets*, and *Heretical Teachers*.

By this manner of *Mission*, God sent *Moses* and *Aaron*, and *Christ* and his *Apostles*, to make those *Mutations* and *Additions* about *Religion*, which they made; furnishing them with the
Gift

Gift of *Miracles*, as is plain out of his Sacred Word. Which Gift was so necessary, even to the Blessed Son of God himself, notwithstanding, the great Sanctity of his Life, and Excellency of his Doctrine: The plain Predictions of the *Holy Prophets*, and the weighty Testimony of St. *John the Baptist*, that he affirmeth *John 15. 24. That if he had not done amongst the Jews, Works that no other had done, they should not have sinned*; In refusing Him for their *Messias*.

Must *Luther* then (his Life and Doctrine being such as it was) be receiv'd as sent from God, by *Extraordinary Mission*, to make so great a change in *Religion*, as he did, without any *Miracles* at all? Who will think so, but inconsiderate, blind, or mad-men?

But Note here by the way, a thing worth the observing: That those, whom God doth send, by *Extraordinary Mission*, do never exclaim against the *Church of God*, and the *Ordinary Pastors* thereof, which were before their time, as though they had err'd in matters of *Faith*, and abus'd and misled the People of God; as appears by the 23d. of St. *Matthew*: But this is ever the Property of *Heretical Teachers*, rais'd up by the Devil, to seduce Souls; who always pretend, to Teach the *Church and People of God* better than they were taught before. And thereupon they cry out, that the *Church* and her *Pastors* had Grievously Err'd; Till they, forsooth, came, and discover'd the *True Light of the Gospel*. But how False and Fond the proceeding of such men is, will appear by that which follows in the sequel of this Treatise.

By *Ordinary Mission* God doth send those, who immediately, or in the time of *Succeſsion* mediately, succeed (by due *Consecration*, and *Authorizing*) in the Office of governing (in things Spiritual, and Pasturing the People of God) to them, who were sent from him by *Extraordinary Mission*. In this manner the *Priests* of the Law of *Moses* succeeding *Aaron* by Generation, *Consecration* and *Authorizing*, had *Ordinary Mission* from God, during the time, that That Law was in force.

And

And in like manner, the *Pastors* and *Doctors* of the *Law of Grace*, succeeding to the *Apostles*, by due *Consecration*, and *Authorizing*, have *Ordinary Mission* from God, during the time, that this *Law* is to be in force: Which is, even till the *Day of Judgement*.

Which succeed, I say, to the *Apostles* by due *Consecration* and *Authorizing*, that is, by that *Consecration* and *Authorizing*, which *Christ* ordain'd, to confer *Divine* and *Spiritual Power* to his *Pastors*. For this *Power* being a *Divine* and *Supernatural* thing, a participation of the *Power of Christ*, and of *Force* and *Efficacy* to *Bind and Loose Souls*, to *Cleanse them from Sin*, and to *Sanctify them*; no *Mortal man*, though never so eminent in *Temporal Magistracy*, is able to invent and ordain *Means*, to give and impart the same. And therefore strange and audacious, was their attempt, who in the time of *Edward the VI.* invented a *New Form to Consecrate Arch-Bishops, Bishops and Priests*, and to *Endue them with Divine and Spiritual Power*. But into this *Errour* they fell, by the singular *Providence of God*, that thereby *Infinite Sacrileges*, and *Abuses of the Blessed Sacrament*, might be avoided: Which would have happen'd in *This Kingdom*, if *Protestant Bishops and Ministers*, had been *True Priests* indeed.

Out of this *Doctrine*, which is most *True*, it clearly followeth, that neither *Luther*, nor any other *Protestant Teacher* whatsoever, had, or hath any *True Calling* or *Mission* from God at all. For manifest it is, that none of these *Teachers* had *Extraordinary Mission* from God: For they could never yet shew his *Broad-Seal*, which is the *Gift of Miracles*. And as manifest it is, that they have not *Ordinary Mission* from him. For they cannot possibly extend the *Line of their Succession*, beyond *Luther's time*; or *Nominate any Rank of Pastors* reaching up, to the *Apostles Times*, to whom these men do succeed, in the *Office of Teaching the Protestant Religion*. Dangerous then is the state of all *Protestants*; because really, and in very deed, they want *True Pastors* sent from God.

But

But some will say, that the Case of *English Protestants* is not so bad ; because they have *Bishops*, who have *Ordination* from the *Church of Rome*. I answer. *First*, That these their *Bishops*, have indeed a certain shadow of *Ordination*, but not the thing it self ; because in their *Ordination*, the same Matter and Form is not us'd, by which *Priestly Power* is confer'd in the *Roman Church* : But that which was Invented, in the days of *Edward the VI.* and Ratify'd in the time of *Queen Elizabeth* ; by which Divine Power cannot be given.

Secondly, I answer, that if these *English Prelates*, were truly *Bishops* and *Priests* indeed, yet this could nothing avail them, or their Followers : Because this is not sufficient to *True Mission* from God ; in regard, that over and above this, true Faculty and Authorizing, (from the *Ordinary Pastors*, of the *Roman Church*) to Teach and Pasture the People of *Christ*, Succession of *Truth* in Dogmatical Points is of necessity requir'd, to *Ordinary Mission* from God. Which Faculty and Authorizing, our *English Bishops* wanting, they should thereby be destitute of all *True Mission* from God, although they were indeed *True Bishops* ; as it befell the *Arian* and *Nestorian* Bishops and Priests : Which having *True Ordination*, and being Truly Bishops and Priests, were notwithstanding destitute of all *True Mission* from God, being thereof depriv'd by God and his *Church*, in regard of their Rebellion against the *Church*, and of the false *Heretical Doctrine* which they Taught. For *Christ* would have it to be in the Power of the *Pastors* of his *Church*, to deprive *False Teachers* of all Authority to Teach, and to expel them out of his Flock, that they might not ruine the Souls of his People.

Thirdly, I answer, That *Protestant Pastors*, cannot have *True Mission* from the *Roman Church*, though she would bestow it upon them : Which she would never do, unless they will become *Catholicks*, and will undertake the Teaching, and Re-planting of the *Catholic Religion* : Gods Grace and the care of their own Salvation, and of the Salvation of those

numerous

numerous Flocks of People, which follow them, drawing them to enterprise so *Heroical* and *Divine* a work. Which point I shew thus. Either the Pastors of the *Roman Church*, or the Pastors of the *Protestant Church*, are *False Prophets*, *False Teachers*, *False Explicators of the Word of God*, and of the *Mysteries of Christ*: This is evident; for they cannot be both *Orthodoxal Teachers*, seeing they contradict one the other, about many of the Principal Articles of the *Christian Religion*.

If the Pastors of the *Roman Church* be *False Prophets*, and *Heretical Teachers*: They have no *Mission* from God themselves, being by him prohibited to Teach, as all *False Prophets* are: How then can they impart true and *Divine Mission* to others? But if the Pastors of the *Protestant Church*, be *False Prophets*, falsely Teaching, and Expounding the word of God, and the *Religion* and *Mysteries of Christ*; then They are wholly incapable of *True Mission*, God himself prohibiting them to Teach, because *False Doctrine* in matters of Faith, doth tend to the ruine of Souls, as is clear out of the Word of God, *Matth. 7. 15*. And so the *Roman Church*, if she would, cannot give *Protestant Bishops* and *Ministers*, *True Mission* and sending from God.

Out of the Doctrine deliver'd in this *Question*, which is solid and true; it clearly followeth, that the *Protestant Religion*, is not truly *Apostolick*, that is, descending from the *Apostles*, and the same, that they Believ'd and Taught: Though it pleases the *Teachers* thereof, so to stile it, to make it the more acceptable, to their followers: Even as bitter Pills are sometimes Gilt with Gold, that they may the more easily be swallow'd. The reason is, that this *Religion*, doth not descend from the *Apostles*, by a continual Line, of *Doctors* and *Pastors*, one succeeding the other, in the Office of Teaching, and practising the *Protestant Religion*; which reacheth through all Ages, even up to the *Apostles*.

If any *Protestant* will answer to this, that they esteem not their *Religion Apostolick*, because it descendeth from the

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Apostles,

Apostles, by such a Line of *Succession*: But because it is shap'd out, according to the Model of the *Religion* of the *Apostles*, express'd in the Word of God, so near as the Founders and Shapers thereof, could guess. I reply first, that I will then grant, that the *Protestant Religion*, may be stil'd *Apostolick*, in this sense, when all *Protestants* shall be agreed among themselves, which *Sett* of theirs is best shap'd out, according to the Model, of the *Apostles Religion*, express'd in the word of God, and cometh nearest to the Purity thereof: That is, whether the *Lutherans*, or the *Swinglians*, or the *Calvinists*, or the *Anabaptists*, or the *Quakers*, or the new *Arians*, or the *Parliamentary Protestants*, or the *Puritans* have shap'd out their *Religion* best, and nearest to the Purity of the *Apostles* times. But as they will never be agreed of this, the best rule to guide them, in the work of shaping out *Religion*, being but the private guess of this, or that *Sett-Master*, or *Sett*: So I shall never be tyed to grant their *Religion* to be *Apostolick*.

Secondly, I answer, that according to this manner of proceeding, every *Heretick*, will prove his new *Devices* in *Religion*, to be *Apostolick*: If he himself may be Judge, and may have leave to Sense and Expound the Scriptures, as his own Guess and Conceit shall lead him. Which absurd Liberty being deny'd to *Protestants*, they can never prove, even in this Sense, their *Religion* to be *Apostolick*.

Question III.

If the Protestant Religion, be Truly Catholick : When was it spread over the World ; and what Heathen Nations hath it Converted to Christ ?

IF the *Protestant Religion* be truly *Catholick*, as the *Teachers* thereof do stile it ; it is now, and in former Ages must have been spread over the World. For Christ, as *Daniel* foretold, c. 2. *Was to grow into a Mountain*, that is, into a Church, which is his *Mystical Body*, that was to fill the whole Earth. And as the Royal Prophet Sung, *Psal. 2. He was to have the Gentiles for his Inheritance, and the ends of the Earth for his Possession.* The Christians also of all Ages, were bound to believe a *Catholick Church*, according to the *Creed of the Apostles*, as I before shew'd. Which being so ; if *Protestants* have been this *Catholick Church*, and their *Religion*, the most common and *Universal Religion*, believ'd over the World : They must have spread themselves and their *Religion* over the World ; by *Converting* Heathen Nations to Christ : according to the clear Promises of God made to the *Patriarchs* ; that in their Seed, that is, in Christ, all the Nations of the Earth should be Blessed : (Which Promises you shall find in my tenth Question) and according to the words of Christ, *Matth. 24. saying, This Gospel of the Kingdom shall be Preached in the whole World, for a Testimony to all Nations : And then shall come the Consummation :* That is, the end of the World.

Now then, I demand of *Protestants*, what Heathen Nations, in this, and in former Ages, they have Converted to the Belief and Practice of their *Religion*, and have thereby spread the same over the World, as the True *Catholick* Faith of

Christ ought to be spread? If they cannot truly name any such Nations, as indeed, they cannot, unless they will feigne : Let them confess, as the certain Truth is, that their *Religion* is neither Truly *Catholick*, but so term'd, to delude the simple; nor the true *Faith of Christ*, by which in him the Nations of the Earth are to be Blessed. Let each Prudent *Protestant*, who truly seeks Salvation, thoroughly weigh this Point.

Question IV.

What likelihood there is, that to bring to pass, and effect, the great and Merciful work, of the Conversion of the Nations of the Earth; and of their Kings, to Christ, God hath never yet made use of the True Religion of Christ and of the Pure Light of his Gospel.

IT is certain out of the Word of God, alledg'd in the last Question, that Christ was to have the *Gentiles for his Inheritance*; and the ends of the Earth for his Possession, as the Royal Prophet foretold, *Psal. 2. 8.* That is, He was to destroy false Religions, and the Worship of False Gods, and of the Devil, through the World; and to introduce his own Divine and most *Holy Religion*, and the True Worship of one God amongst the Nations of the Earth : Thereby to bring unto them, the Blessing Promised, *Gen. c. 12. c. 22. c. 26. c. 28.* and *Psal. 71.*

2ly. It is also certain, that Christ was to enter upon this his Inheritance, and to begin the ruine of *Idolatry*, and the Conversion of the *Gentiles*, by the Preaching of his *Apostles*, within some few years after his *Ascension* : As is clear out of the Commission, which he gave them, *Matth. 28.* saying, Go, Teach

Teach all Nations; and out of the words of St. Paul, *Act. 13.* saying to the Jews, *To you it behoov'd us first to speak the Word of God: But because you repel it, and judge your selves unworthy of Eternal Life; behold we turn to the Gentiles; for so our Lord commanded us: I have put thee to be the Light of the Gentiles; that thou mayest be Salvation unto the utmost of the Earth, Isaias 49.*

Thirdly, It is certain, that although the Conversion of the Gentiles, was to be begun by the *Apostles*; yet it was not to be compleatly finish'd by them; but was to be continued by their *Successors* the *Doctors* and *Pastors* of the Church, *Ephes. 4. 12.* And not to be accomplish'd till toward the end of the World; as is clear out of Gods word, *Matth. 24.* Where our Saviour being ask'd a Sign of his coming to *Judgement*, and of the end of the World, gave the compleat Preaching of his Gospel to all Nations, for a sign thereof, saying, *This Gospel of the Kingdom shall be Preached in the whole World, for a Testimony to all Nations, and then shall come the Consummation.*

This also is manifest out of *Isaias*, by whom God foretold the conversion of the Kings of the Earth to Christ his Son, and their lowly subjection to his Church, saying, *v. 7. c. 49. Kings shall see, and Princes shall arise and Adore for the Lords sake. And again, Kings shall be thy Nursing Fathers, and Queens thy Nurses: With Countenance cast down toward the ground they shall Adore thee, and they shall lick the Dust of thy feet. And c. 60. Thy Gates shall be open continually, day and night they shall not be shut, that the strength of the Gentiles may be brought to thee, and their Kings may be brought: For the Nation and the Kingdom, that shall not serve thee, shall perish. And a little after, speaking again of the Church of Christ gather'd out of the Gentiles, he says, For that thou wast forsaken (viz. in the time of the Law of Moses) and hated, and there was none that pass'd by thee, I will make thee to be the pride of Worlds, a joy unto Generation and Generation: And thou shalt suck the milk of the Gentiles: And thou shalt be Nursed with the Teats of Kings.*
Out

Out of which clear Prophecies, it seems to be manifest, that the chief Conversion of the *Gentiles* was to be effected, long after the times of the *Apostles*: When the *Roman Empire*, the strength then of the *Gentiles*, in the time of *Constantine the Great*: And in the following Ages the Kings and Princes of *Spain, France, England, Scotland, Ireland, Denmark, Norway, Swedeland, Poland, Hungary*, and of other Countries, were Converted to the Faith of Christ, and wonderfully Honour'd and Enrich'd his *Church*; as the *Laws* of exemption, which they made, or receiv'd, the Edifices which they Built, and *Bishopricks* and *Monasteries* which they Founded, and Endow'd, do abundantly testify. For in the *Apostles* days, and some Ages after, was rather fulfill'd the Prediction of Christ, foretelling *Luke 21*. That his Disciples and Servants should be *Hated before Kings and Presidents*, and should be Despis'd, Persecuted, and Kill'd by them.

Which things being so, I demand of Prudent and Considerate *Protestants*, what probability there is, that to bring to pass the Divine and Merciful work, of the Conversion of the Nations of the Earth, and of their Kings to the Chaste and Holy Faith of Christ, and to the Worship of the true God, from the Impure Service of False Gods, and detestable Worship of the Devil. God hath never made use of the *True Religion of Christ*, and of the Pure Light of his Gospel; (if the *Protestant Profession* be Christ's *True Religion*, and the Pure Light of his Gospel) but hath ever made use, to effect this admirable work, of his Power and Mercy, of the Blind and Superstitious Religion of the *Papists*?

That God for the space of above a thousand years, in the Conversion of *Heathen Nations* and their Kings, hath ever made use of *Papistry*, is evident, out of the Histories of former times, which relates the Conversion of Nations. Yea, even in these latter times, in which, since the rising of the *Protestant Religion*, the Faith of Christ, hath been infinitely spread in the *East* and *West-Indies*, and in divers vast *Islands*
of

of the Sea, amongst Heathen and Barbarous Nations : God hath utterly neglected the *True Religion*, and the pure Light of the Gospel, that is, the *Protestant Religion* : And hath made use only of *Papistry*, to make these Nations Blessed in Christ. Now is not this a very likely thing, if *Papistry* be a False, and *Protestancy* the *True Religion* ? As likely, certainly it is, as that the Sea doth burn, as that the Sun is dark, and Snow black.

For (to speak plain *English*) If *Protestancy* be *Gods Religion*, and *Papistry* the Devils, in regard, that God cannot in very deed, be Author of both these *Religions*, they being opposite, and contrary one to the other : How can God neglect the *Protestant Religion*, and make use of *Papistry*, to spread the Faith of his Son over the World, to make thereby the Nations of the Earth Blessed in him ? Nay, how can they be made Blessed in Christ, by the help of the *Devils Religion* ? How can it become the Wisdom and Goodness of God, to neglect his own *Religion*, and to spread, increase and exalt the Devils ? To neglect the *True Light of the Gospel*, and to delude the Nations of the Earth, with the Superstitions of *Papistry* ?

Who then is so short and dim sighted, that he doth not see, that even from hence is most clearly prov'd, that the *Protestant Profession*, is not *Gods Religion*, is not the Pure Light of the Gospel, ordain'd by God, to give Light to the *Gentiles*, and to make them Blessed in Christ : But a late and new Invention suggested by the Enemy of God, to destroy in these *Northern* parts of the World, that Religion which God made use of heretofore, to root out Him and his *Idolatrous Worship* ; and to make these Nations Blessed in his Son ?

I conclude then this *Question* with this *Syllogism* : That is *Gods Religion*, and the *True Gospel*, and *Doctrine of Christ*, which is Preached over the World, to spread therein the Name and Faith of Christ, for a Testimony to all Nations. But *Papistry*, and not *Protestancy*, is so Preach'd over the World : Ergo *Papistry*, and not *Protestancy*, is *Gods Religion*,
and

and the *True Gospel*, and *Doctrine of Christ*. The *Major* is certain, and clear out of the Words of Christ, *Matth.* 24. above-related. The *Minor* is certain, and also clear out of the Histories of former Times; and also of this present Age. The conclusion follows well. And so it rests demonstrated, that the *Holy Catholick Roman Faith*, Nick-nam'd *Papistry*, is *Gods Religion*, and the *True Gospel of Christ*. Which will appear yet more clearly out of the *Questions* following.

Question V.

Whether it be not a very inconsiderate thing, and full of danger, to prefer, in matters of Faith and Religion, the Teaching of Men, before the Word of God?

Although the Arguments of the precedent *Questions*, be firm, and strong, and sufficient, to make Considerate *Protestants* to look about them; yet many of them, will be little mov'd therewith; because they are possess'd with a strong imagination, that *Their Religion* is grounded upon the word of God, is squar'd out thereby, and wholly, or at least very much cleans'd, from the Doctrines of men: To free them from which false and dangerous Conceit and Perswasion: I here demand.

Whether it be not a thing of great Inconsideration, and of no small danger, to prefer, in matters of *Faith* and *Religion*, the Teaching of Men, the Doctrine of This, or That *Preacher*, before the *Word of God*? Yea, in effect, to hazard and pawn ones Soul, that the Teaching of these, or those new Masters, is truer, and rather, to be follow'd, than the express word of God it self?

This

This will seem to *Protestants* a strange demand, because they esteem *Papists* not a little culpable, for relying too much upon the *Doctrines of Men*: And therefore they will here bid me, take my self by the Nose. Nevertheless, whatsoever they imagine, I will easily here free *Papists*, and prove them guilty of preferring the *Doctrines of Men*, before the expresse Word of God.

That *Papists* are not guilty of this Crime, is clear enough. First, Because no Text of the Word of God, taken in its proper Sense, (and as the Antient Fathers, the general Councils, the ever visible *Catholick Church* of Christ, did take it,) doth directly contradict, any Article held by the *Roman Church*. For example, no Text doth say, that we are not justify'd, by *Faith* and *Good-Works*: That Works of Grace done in the state of Grace are not Meritorious: That the *Body of Christ* is not really in the *Holy Eucharist*: That *Lawful Priests*, have not Power (as Gods Instruments) to *Absolve* from Sins rightly Confess'd: That no *Satisfaction*, is necessarily requir'd on our Parts: That there is no *Purgatory*: That it is not Lawful, or Profitable to Pray to *Saints*, to Honour them, as Sanctify'd Creatures, to respect Reverently their *Reliques*; to have *Holy Pictures*, and Reverently to regard them, for the Love of Christ, or his Saints; and the like. No Text, I say, of the Word of God, doth expressly condemn These, and the like Articles believ'd by *Catholicks*: Though many make expressly for them, as *Catholick Divines* do shew.

Secondly, Although all True *Catholicks*, do Humbly and Obediently believe, as the *Church* Teaches: And thereupon do firmly imbrace divers Articles propos'd by Her, which are not, in expresse Terms, found in the *Scriptures*: Yet in these very Points, they do not believe the *Doctrines of men*, or prefer the *Doctrines of men*, before the expresse Word of God; or hazard their Souls, that the Teaching of Their Pastors, is truer, or rather to be follow'd, than the Word of God: But

in these particular Articles, they rely upon the Authority of God, and believe the Word of God, speaking in, and by his Church; which will not be hard to shew.

For the Office of Preaching the Word of God, by Christ committed to his *Apostles*, dy'd not with them, but continu'd with their *Successors*. And so the Preaching of their *Successors*, was the Preaching of the Word of God, not only in the first Age after the *Apostles*, but in all succeeding Ages, the Holy Ghost *Ever abiding with them*, John 14. And *Teaching them all Truth*, in matters of Faith, John 16.

Moreover, in the Ages after the Apostles, not only those who had Skill and Means to Read the Scriptures: But those also, who could not Read them, might believe in Christ, and might be Saved by him: And consequently they might have true Faith in him: Which they could not have, but by *Believing the Word of God*: The Apostle saying *Rom. 10. Faith is by Hearing, and Hearing is by the Word of Christ*. Whilst such then Heard and Believ'd *The Doctrine of the Church*; that is, the Teaching of the Doctors and Pastors of the Church, they Heard, and Believ'd the Word of God: The same do *Papists* now.

Furthermore, it cannot be doubted, but that the Gospel and Voice of Christ, is the Word of God; and that those, which hear these, hear the Word of God. But the Preaching and Teaching of the Doctors and Pastors of the Church of Christ, is the Gospel and Voice of Christ, *Ergo, &c.* This is clear out of *Matth. 24.* where Christ says, *This Gospel of the Kingdom shall be Preach'd in the whole World, for a Testimony to all Nations, and then shall come the Consummation*. For who do Preach this Gospel, in all Ages, till the end of the World, but the *Doctors and Pastors of the Church*? Their Preaching then is the Gospel of Christ, and consequently the Word of God. Christ likewise says, *John 10.* speaking of his Sheep, which he is to gather out of the *Gentiles*, even till the end of the World: *Other Sheep I have, which are not of*

of this Fold, (that is, of the Flock of the Jews;) *Them also I must bring, and they shall hear my Voice.* Christ did not, nor doth not Preach to the *Gentiles*, to gather his Sheep from amongst them, in all Ages, by his own Corporal Voice: But by the Voice and Teaching of the Pastors of his Church. Their Voice then is his Voice, and consequently the Word of God.

Which is yet further shew'd out of *Luke 10.* where Christ says to his Pastors, and Teachers: *He that heareth you, heareth me.* Wherefore while *Papists* do hear the Teaching, of the *Doctors* and *Pastors* of the Church, lineally succeeding the *Apostles*, they hear the *Word of God*, the *Gospel of Christ*, the *Voice of Christ*; yea, *Christ himself*. And therefore they cannot be justly said, to believe, in matters of Faith, the Doctrines of men: Or to hazard their Souls upon the Doctrines of men: But upon the Authority of God speaking in, and by that Church, which his continual assistance maketh to be, *The Pillar and ground of Truth*, 1 Tim. 3.

But the Case is not so with *Protestants*: For they do not only rely, and hazard their Souls, upon the Doctrines of Men: But they also prefer the Doctrines of men, before the exprefs Word of God. For in divers most weighty Points of *Religion*, they leave, not only the Antient Fathers, the General Councils, and the ever visible and *Catholick Church* of Christ, but even the Word of God it self, to follow the Teaching of their new Masters. This will seem at first a strange, or rather a very Injurious, and Contumelious Imputation: But let us make it plain by some examples.

The Word of God, says *James 2. 24.* *Do you see that a man is justify'd by Works, and not by Faith only?* But *Protestant Teachers* say, that a man is justify'd, *Not by Works, but by Faith only.* Mark how directly, they contradict the Word of God. For that says, *By Works, and not by Faith only.* And these do *Protestants* believe, rather than the exprefs Word of God, in the weighty point of *Justification*: On which their Salvation depends; which is not obtain'd, but by the true manner of Justification.

Secondly, The Word of God, says, Luke 1. 6. That the Parents of John the Baptist, Were both Just before God, walking in all the Commandments and Justifications of our Lord without blame. Whence it clearly follows, that this Holy Couple kept all Gods Commandments. For he that breaks them, doth not Walk in them without blame. The Word of God likewise says, 1 John 5. 3. This is the Charity of God, that we keep his Commandments, and his Commandments are not heavy. But Protestant Teachers generally affirm, that the Commandments of God, are Impossible, are such as no man can keep, are Insupportable: And consequently they must say, that no man is bound to keep them. For no man is bound to do more than he is able. By which Doctrine, they do not only loose the Bridle to all Vice, and make God more Indiscreet, and more Tyrannical, than any other Commander in the World: But They also flatly contradict the word of God: Which not only shews, that some men have kept the Commandments, but also expressly affirms, that they are not Heavy. And yet Protestants rather believe these, than the Word of God in this most weighty point. But Note well, what follows, against these Teachers, out of the Word of God, 1 John 2. 4. Which there says, He who saith he knows God, and does not keep his Commandments, is a Lier, and the Truth is not in him. But Protestant Teachers affirm, that they rightly know God, but do not, nor cannot keep his Commandments, Ergo, They are Lyars.

Our Saviour Instituting the Holy Eucharist, says, Luke 22. 19. This is my Body which is given for you. But English Ministers generally say, That the Eucharist is not Christ's Body, which was given for us; that is, his True Body: But a Figure, or remembrance of it. Christ says, My Body, which is given for you: That is, my True Body. For his True Body was given for Us, suffer'd for Us, and not a Figure or Remembrance thereof. But these new Teachers say, Not his True Body; not that, which was given for Us, that suffer'd for Us: But a Figure of it, which the Word of God no where Teaches.

And

And thus they flatly contradict the *Word of God*, in this most important Article of Faith : On the right Belief, and Use of which, Salvations depends, as is manifest out of the 6 St. *Joh.* and out of the 11. of the 1 of *Corinthians*. And yet These our *English Protestants* believe, rather than the Word of God, though it expressly says, That the *Eucharist* is the *Body of Christ*, The *Flesh of Christ* ; He himself saying, *John* 6. 51. *The Bread which I will give, is my Flesh for the Life of the World.*

4y. *Daniel* 2. 44. The VWord of God says, *In the days of those Kingdoms, the God of Heaven will raise up a Kingdom* (that is, the Church of Christ) *that shall not be dissipated for ever : And his Kingdom shall not be deliver'd to another people. And it shall break in pieces, and shall consume all these Kingdoms ; and it shall stand for ever.* Of which Church of Christ speaking again, c. 7. He saith, *His Power is an Eternal Power, that shall not be taken away ; and his Kingdom, that shall not be corrupted.* Conformable to which clear Prophecy of *Daniel*, concerning the Perpetuity and Incorruption of the Kingdom, and Church of the *Messias* ; Christ speaking of his Church, *Matth.* 16. says, *And the Gates of Hell shall not prevail against her.* That is, The Power of the Devil, and false Doctrines, by which men are seduc'd, and brought to Hell. *John* 14. 16. He says, That the Holy Ghost should *Abide with his Apostles for ever.* That is, with them and their *Successors*, the Doctors and Pastors of his Church : For they were not in their own Persons to abide for ever with the Church to Teach and Guide her. And *John* 16. 13. He says, That the same Divine Spirit, should *Teach them all Truth.* In respect of whose continual abode with the Church, to Teach her, in matters of *Faith and Religion, All Truth* : St. *Paul* stiles her *1 Tim.* 3. 15. *The Pillar and ground of Truth.*

But *Protestant Teachers* say, that the Church of Christ *Hath been Corrupted : That the Gates of Hell*, that is, the Devil and his Instruments, *Have prevail'd against her*, and have fill'd her

her with Pernicious Errors, and Superstitions, for above these thousand years : That the Holy Ghost, hath not taught her *All Truth* ; but hath given place to the Devil, permitting him, to replenish her, with Errors and Superstitions, to the ruine and loss of Infinite Christian Souls : That *She is not the Pillar and ground of Truth* : But the receptacle and sink of falshood. And thus they directly contradict the Word of God, about this prime and most important Article, of the Truth and Inruption, of the *Church of Christ*, in matters of *Faith* and *Religion* : And yet *Protestants* rather believe Them, than the clear Word of God ; so much doth draw and blind, the Love of *Novelty* and *Liberty*.

But they will say, we leave not the Word of God, to follow the Teaching of Men : But to follow the right meaning of the Word of God, deliver'd unto Us by our Teachers. I answer, *First*, Have you just cause to think, that these your *Teachers*, who have neither Unity, nor Sanctity, nor *Antiquity*, nor the Gift of *Miracles*, nor any true Calling and sending from God, do rather deliver unto you, the right meaning of the Word of God, than the Antient Fathers, General Councils, and ever *Visible Church of Christ* guided by the Holy Ghost ? I believe not.

I Answer, *Secondly*, That you are mistaken. For you leave the Word of God, to follow the Interpretation of your Teachers. Which Interpretation, is not Gods Word, but their Word, their Conceit, their Doctrine, and Explication of Gods Word : To follow which, you leave, as I have shew'd, the express Word of God. And therefore most true it is, that you leave the Word of God, to follow the *Doctrines* of *Men* : If your Teachers be men.

Thirdly, I answer, That, if Affection did not make your Judgements miscarry, you might easily see, that the Doctrine of your Teachers (being so directly contrary to the Word of God) cannot be the meaning thereof. For God in his Sacred Word, Ordain'd to instruct, and not to delude us, and in his profound Mysteries, doth not use to speak one thing, and mean

mean the clean contrary : To say that the *Eucharist is his Body*, and to mean, *That it is not his Body*, but a Figure of it : To say, that men *are justify'd by Works, and not by Faith only* : And to mean, that they *are not justify'd by Works, but by Faith only*. For this manner of dealing is fitter for a Jugler, than for God : And if the same be once allow'd of, what foolish, wicked, damnable Heresie can there be, that may not be thus defended by Scripture ? Or what Articles of the *Christian Faith* may be firmly prov'd out of the *Word of God*, if wilfull, head-strong, *Presumptious Teachers*, may in this sort Explicate, Delude and Contradict, the clear, plain, and Literal Sense thereof ?

If any one desire, to see more places of Gods word, contradicted in this manner, by *Protestant Teachers*, let him look in the Industrious Collation of Doctor *Smith*, formerly *Bishop of Calcedon* ; and he shall there find demonstrated to his Eye, that these men, by their new Doctrine, do oppose the expresse VVord of God, in above two hundred Points of *Religion*, now Controverted betwixt the *Catholicks* and them : So far off they are, from Teaching the Pure VVord of God, as they make their Credulous Followers believe : And so wide their Doctrine is, from being the True Light of the Gospel, as they usually stile it. VVhereas in very deed, it is only their own new Interpretation of the Gospel ; not the Gospel it self : As is evident by the multitude of *Seets*, which are amongst them : Some being *Lutherans*, others *Swinglians*, others *Anabaptists*, others *Calvinists*, others new *Arians*, others *Quakers*, some *Puritans*, some *Arminians*, some *Parliamentary Protestants*, and the like : VVhich could not happen, if all their Teachers, indeed did follow the VVord of God, (that being but one) and not their several Explications, and Interpretations of it. VVhence it doth clearly appear, that the state of *Protestants* is most dangerous : Because, in these Points of *Doctrine*, in which they differ from the *Old Religion*, instead of following the VVord of God, they meerly follow the VVord of Men.

Quest.

Question VI.

Whether God hath left to Christian People, any sure Rule of Faith, any certain Guide in matters of Religion ; any Infallible Interpreter of his Word ?

TO discover to *Protestants*, the true Root of their Division into so many *Setts*, I demand of them, whether they have any certain *Rule of Faith*, or no? That is, whether they have any sure and un-erring Guide to Direct them, in matters of Faith, to the right meaning of the Word of God : Any Infallible Proposer of their *Articles of Faith* : Any un-erring Director, in the profound Mysteries of the *Christian Religion*, and in the practice of the *Worship of God*? If they have none of these : How can their Faith be certain? If it be uncertain, doubtful, wavering, as indeed it is, for want of a sure Rule to guide it by : With what Prudence may Christian People hazard their Souls therein?

If *Protestants* have any certain *Rule of Faith*, why do not the Learned of their *Churches*, make use thereof, to agree and attone the *Controversies* which are among them? That they are divided into such several Branches, as I a little before nam'd, cannot be deny'd. That they jar, and contend about weighty *Points of Religion*, is manifest. For they differ about *Predestination*, the *Cause of Sin*, the *Redemption of Christ*, his *Descending into Hell*, his *Ascension up to Heaven*, and *sitting at the Right-hand of God*, his *Equality with his Father*, the *Baptizing of Infants*, the *Real Presence, of the Body and Blood of Christ, in the Eucharist*, *Church Government*, *Ceremonies*, and like. Which to be weighty matters, and such as wring the Conscience, beside the Nature it self, of these things, is clearly shew'd, by the Reluctation of our *English Non-conformists*.

But

But, to avoid the Disgrace of uncertainty, in *Matters of Faith*, some *Protestants* will say, that they want not a *Sure Rule*, to square out their Faith by : For the *Scripture* to them, is a certain and Infallible Guide. But to manifest how defective this Answer is ; I demand, whether the *Scripture* of it self, or Interpreted, be a sure *Rule of Faith* ? If of it self, without the help of an *Interpreter*, it be such a *Rule* : Why have not all, that read it, one and the same *Faith* ? Why do not all believe the self same *Articles*, and *Divine Verities*, if the *Scripture* it self, clearly and distinctly propose them to all ? Where the Rule is certain, all that is measur'd by it, is Uniform, and of the same quantity : As is manifest by a *Pound*, by a *Quart*, by an *Ell*, by a *Busbel*, and the like. And therefore if the *Scripture* of it self, without the help of any *Interpreter*, be unto Men, a *sure Rule*, a certain and stinted measure of Faith ; it doth to all, that Read or Hear it, measure shape, and square out, one and the same *Belief*, one and the same *Religion*, one and the same *Worship of God*. But this is evidently false : Ergo, evidently also false it is, that the *Scripture* of it self, without the help of an *Interpreter*, is a *sure Rule and Guide* ; in matters of *Faith*.

For what is more manifest, then that *several Readers*, left to the guidance of the *Scripture it self*, and not tyed to any *Interpreter*, do gather out of it, several and opposite *Faiths* and *Religions*, though they use all Humane Diligences, to understand them rightly, and be never so Learn'd, never so well skill'd in the *Greek* and *Hebrew* Tongues ? This is evident, by the several branches of *Protestants* before-nam'd : Who all take the *Scripture* it self, (as they say and pretend) for their Guide and Director, in matters of *Faith* and *Religion* : And yet they differ and contend so infinitely as they do. Which differing and contending, we must not conceive to spring in them, meerly from *Malice*, and the *Spirit of Contention* : But rather from the Obscurity of the *Scripture*, and the depth and profundity, of the *Mysteries* therein contain'd : In which our weak under-

standings may easily mistake; and may easily be deluded by the Devil, if we want the help of a sure and *Infallible Interpreter*.

This I think, understanding *Protestants*, will not deny. And therefore, if they will have the *Scripture* to be a *Sure Rule*, to direct their *Faith* and *Religion* by, will they, will they, they must admit of, and adjoyn to the *Scripture*, a sure, un-erring and *Infallible Interpreter* thereof : But such an one, it is impossible for them to find, unless they will leave the *Protestant*, and return to the *Catholick Faith* again : For seeing they reject the Interpretation of *Fathers*, of *Councils*, of the *Ordinary Doctors* and *Pastors of the Church* : And hold, that the *Church of Christ* may err, yea, and hath shamfully and perniciously err'd, for above these thousand years ; where will they find an *Un-erring Interpreter* of the *Scripture* ? Or in whom hath God plac'd this high, most necessary and most important Office?

If he hath not placed it, in the *Doctors* and *Pastors* of his Church, which he hath ordain'd to *Perfect his People*, and to *keep them from wavering* in matters of Faith, *Ephes. 4.* And which the Holy Ghost hath plac'd in the Flock of Christ, *Act. 20. To govern the Church of God* : Hath he placed it in the *Temporal Magistrates*, of *Kingdoms* and *Common-wealths* ? Or in some one *Temporal Magistrate*, to whom God hath committed the Teaching, and directing of all Nations ? If God hath not placed this most needful Office in *General Councils* consisting of the *Learned Sages* and *Prelates of the Church* ; hath he plac'd it in the *Parliaments of England* ; consisting for the most part of unlearned Lay-men ? I think no *Sober Protestant* will say so.

Neither will any *Understanding Protestant*, I think, fly here to the private Spirit : And make thereby every Crack-brain'd Scripturist, an *Infallible Interpreter of Gods Word*. For if hither he fly, not only a *Quaker*, an *Anabaptist*, a *Presbyterian*, but a *Taylor* also, a *Button-maker*, *Weaver*, or *Cobler*, will make his Party good, with any Doctor the *Protestants* have, and dart Text for Text with him, for whole Hours together, without loosing one Inch of ground : Till *Church Authority*,
the

the deadly Weapon of the *Papists*, be urg'd against him. By urging which against these *Fanatick People*, *Protestant Prelates*, do not a little, or sleightly Wound themselves; they being as blame-worthy indeed, if not much more; for resisting the Authority of the *Catholick Church of Christ*, as these are, for resisting the Authority of the *Church of England*.

Nevertheless I approve not, but detest the Male-peart boldness, of these and the like Ignorants: Who, transgressing the bounds to them prescrib'd, and entring upon, (to their own Perdition,) the smoaking mount of the Holy Scriptures *Exod. 19.* wherein God doth speak to *Moses* and *Aaron*, and deliver his Sacred Oracles, to be by them made known to his People,) dare take upon them to interpret the same, and to search into, and Sense the *Profound Mysteries of God*, wickedly betrampling with their Impure Feet, and Polluting with their base Conceits, those pure but deep Fountains of Heavenly Verities: It being their Duty to Learn, and not to Teach. Yet I cannot but pitty their *Mislead Zeal*: Which if it were steer'd by the *True Church of Christ*, would Inrich their Souls with the precious Jewels of many *Christian Virtues*; whereas now it is likely to be the utter ruine of them.

Neither can I but greatly blame those, who to draw these weak and unwary People off, and to seperate them from the Breast of the *Catholick Church*: (At which they were securely nourish'd, with the Milk of *Celestial Doctrine*, Meat befitting their state and Weakness,) did put the *Bible* into their Prophane Hands, inviting them to the *Gospel*, to the Pure Light and Liberty of the *Gospel*: And assuring them that those Sacred Volumes were easie to be understood, and that in them they were to seek for the Truth of *Gods Religion*, as being ordain'd by him, for the Reading and Instruction of all. And to facilitate this desir'd separation; those *New Teachers*, spar'd not to Disgrace with all Art and Cunning, the Rank and Dignity of the *Prelates of the Church*, and to Vilify *Church-Authority*; Proclaiming it to be Tyrannical: And that to urge

men to believe, as the Church doth Teach, was no less than plain Butchering of Consciences.

But when these New Masters, had effected, what they sought; and by the help of *Temporal Power*, had brought Multitudes of People under their Command: Then presently they stept into the place of the *Antient Prelates*: Took their Authority upon them, and in matters of *Faith* and *Religion*, would have all to dance after their Pipe, all to believe, not what they themselves Learn'd out of the Book of God, but what these men thought fit to propose: That Book now being too hard, for Vulgar People, for the Unlearn'd sort. Who now must stand below, and not ascend, and enter upon that obscure and smoking Mountain: But must hear *Moses* and *Aaron*; must hear Authoriz'd Teachers; must obey the voice of the Church, viz. Of *Saxony*, of *Geneva*, of *England*; and must follow in *Saxony* one Faith, in *Geneva* another, in *England* another. Now they must learn the Law of God, from the mouth of Teachers allow'd of by the Commonwealth, and be ty'd to believe what they propose.

And therefore in *Saxony*, they must not budge from *Luther*; in *Geneva* from *Calvin*, in *England* from the Belief Establish'd by *Parliament*: Which if they do, presently they are urg'd, and sometimes born down by *Church Authority*: Presently excellent and pithy Sentences, extolling *Church Authority*, and shewing the Necessity thereof, are Alleadg'd, Magnify'd, urg'd in *Sermons*, in Books, out of the Scripture; out of *Tertullian*, *St. Cyprian*, *Lirinensis*, and other Fathers: Notwithstanding that these very Sentences, through the sides of these poor Ignorants, do deadly stab the Hearts, of those which alleadge them, for disobeying that very *Church Authority*, which these Sentences speak of, and commend.

But with what Equity, (if I may be so bold as to ask) with what Security of Conscience, do these *Authoriz'd Teachers*, proceed against these Zealous Ignorants, for following that Belief, which they gather out of the Word of God, put into their Hands

Hands, by these their *Teachers*, and force them to follow another, which by the very Rules and Tenets of these men, they cannot but esteem *Superstitious*? May they not justly say: If the Scripture only be the *Rule of Faith*, why do ye not permit us to believe, what we find therein? If it be easie to be understood, why do you punish us, for holding that Doctrine, which we gather out of it? If it be not easie, why do you put it into our Hands? If we are not bound to believe, in *Points of Faith* any thing, that is not expressely in the *Scripture*, why will ye force us to believe and practice that, which there we find not?

If *Church Authority* is to be rejected, why do you interpose yours? If it be a Butchering of Consciences, to force men to *Believe*, as the *Church* doth Teach; Why do you force us to *Believe* as you Teach? If you condemn the Authority, of the ever Visible *Church*, why do you force us to Reverence, and to stoop to yours? What signes do you shew, what Miracles do you work, to demonstrate unto us, that your *Church Authority* is rather to be Follow'd, rather to be Obey'd, than the *Church Authority* of the Antient Fathers, of the *General Councils*, of the ever Visible *Church of Christ*? If *Church Authority* be to be Follow'd, be to be Reverenc'd, be to be Obey'd, Restore Us to that, which Hoary *Antiquity*, which *Succession of Prelates*, which *Consent of Nations*, which *Excellent Sanctity*, which *Manifest Miracles* do commend unto Us. If it is to be rejected, leave us to Gods Word, and force not our Consciences against that Light, which shineth unto us, in Reading the same. Thus may these misled People now complain, against those, who having drawn them out of the Bosom of the *Catholick Church*, do now endeavour to Inthrawl them to themselves. But much more terrible, I fear will be the *Bill of Complaint*, which one day they are likely to put up, at the *Chancery Bar of Heaven*, if a speedy and serious Course be not taken, to restore these misled Souls again, to the secure feeding of their *Mother Church*: Which God of his Mercy, bring to pass, for the Eternal Happiness both of Them, and their Leaders.

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Question VII.

If God hath left no sure, and un-erring Interpreter of his Word, in Matters of Faith ; How can it be defended, That the Holy Scriptures are not Unprofitable, and even Pernicious to Mankind ?

PErchance some *Protestants*, not able to give a satisfying Answer to my *Question*, about the Interpreter of the Scriptures, will affirm, That God hath not ordained any certain *Interpreter* of those his Sacred Oracles : but hath left them to the scanning, and guess of all Readers whatsoever. But then I demand, How it can be defended, that these Divine Books are not hurtful ; yea, and even pernicious to Mankind ? For evident it is, that they may be taken in divers, and opposite Senses : Yea, evident it is, that they are *de facto* so taken ; by several Learned Men. Who, following no surer Interpreter, than the strength of their own Wit and Learning ; do gather out of them, contrary *Faiths* and *Religions*, and several worships of God : Of which some of necessity must be false, and hurtful to all that follow them ; for *False Religions* are ever hurtful, yea plainly pernicious, to those which follow them ; as more clearly hereafter shall appear.

And indeed three things are questionable about the Holy Scriptures, which, without the help of an un-erring *Interpreter*, authorized, and enabled by God himself, to guide us to the Truth about them, can never be rightly, and fittingly decided. The first is, *Which Books are Canonical, and truly the Word of God : And which are not ?* The second is, *Which Translation is good, right, authenticall ; and which is not ?* The third is, *Which is the true and right meaning of the Holy Ghost,*

in this or that Text, or Sentence of Scripture, touching upon some point of Faith: About the sense whereof, the Learned do contend.

Which being so, divers People, perswaded in their Consciences, that the *Scriptures* are *Divine Books*, and really the *Word of God*: And that by believing them rightly, and by following that *Religion*, which they teach, they may obtain Life Everlasting: Will earnestly endeavour to search out the true meaning of them. Which they being not able every where to find by their own natural Forces, without the help of a sure *Interpreter*, directed by the Holy Ghost: They will pick out divers false Senses; yea, and Religions, out of the *Scriptures*, by mistaking their right meaning: Which they will repute the true meaning of them, (being not tyed to any *Interpreter*,) and will defend Tooth and Nail, to the assured Perdition of their own Souls, and theirs, whom they draw after them; and to the raising of several Factions, endless Contentions, and bloody Broils amongst Christian People; as we see fallen out since the rising of *Luther*.

For each of those, who thus search the *Scriptures*, without regarding any *Infallible Interpreter*, will easily perswade himself, that is the right meaning of the Holy Ghost, which he hath lighted upon, and that, the true *Light of the Gospel*, which shineth to him, in reading and scanning the Word of God; and that therefore it standeth him upon, if he will not betray the Truth, and lose his own Soul, to stick firmly thereunto; and to strive even to death to maintain the same: Yea, sometimes such Searchers of God's Word, esteem themselves bound in Conscience, to bandy with all the force they can, against those, who seek to Ruine, what they would Raise. From which manner of perswasions, have proceeded, not only great varieties of *Religions*, and great Animosity in the defence of them; but all the furious Garboils also, and bloody Contentions about *Religion*, which now for above these Hundred Years have miserably turmoil'd the *Christian World*; and
yet

yet are likely further to turmoil it ; unless *Christian Princes* open their Eyes, to behold the true Root of these Diffentions ; and how absolutely necessary it is, to admit of some one Infal-
 lible, and Un-erring Interpreter of God's Word, authorized, and enabled by the Holy Ghost, to deliver the true Sense thereof unto us, and to guide us in Matters of *Faith and Religion* ; if ever they mean to repress justly, the Irreligious boldness of *Fanatical Interpreters*, and to see Peace again restored to the *Christian World*.

Which Root of Diffention is no other thing than that liberty, to Read and Interpret the Holy Scriptures, which the *Protestant Religion* instilleth into Men ; while it denieth the *Infallibility of the Church*, admitteth of no certain, and un-erring *Judge of Controversies*, to whose definitive Sentence, all are bound to submit ; and maketh the written Word of God, of it self, without an *Interpreter*, the sole *Rule of Faith* ; by which all Men ought to square out their *Belief and Religion*.

By all which, it appeareth to be manifest, That, according to the Grounds and Tenets of the *Protestant Religion*, the Sacred word of God, is not only unprofitable, but even hurtful and pernicious to Mankind, for want of a *Sure Interpreter*, appointed by God, to guide us, (in *Faith and Religion*,) to the right Sense and Meaning thereof : As beside the Reasons given, the manifold Examples of divers unfortunate Men, do convince ; who, by over-boldly searching into the Bible, have either crack'd their Brains, or fallen into despair, or turned *Jews, Turks*, or *Atheists*, or imbraced absurd and ridiculous Opinions ; for what made *Hacket* formerly, *Naylor*, and others lately, to give themselves out for New Christs ? What made so many false Prophets, and Prophetesses appear in the late Confusions of *England* ? Or what occasion'd then so many *Sacriledges, Barbarities and Cruelties*, but too much poring into, and meddling with the *Bible* ?

Quest.

Question VIII.

Whether the State of the Great Family, City Kingdom, Commonwealth, Army of Jesus Christ that is of his Church, do require a Supream Spiritual Head, or no?

ALL understanding *Protestants*, will easily grant, that no *Family, City, Kingdom, Commonwealth, Army, or Navy*, can be fittingly, and rightly ordered, and govern'd, without some Head, or Supream Magistrate, to whom *Subjects* may have recourse, and from whom they may receive Directions, as need shall require. Which being so, I demand of *Protestants*, whether the State in Earth of the *Great Family, City, Kingdom, Commonwealth, Army of Jesus Christ*, that is, his *Church*, doth of necessity require, for the fit Uniform and peaceable Government thereof, a Supream Head, a Supream Spiritual Magistrate, to whom the Subjects thereof may have Recourse, and from whom they may receive Directions, in matters of *Faith and Religion*, as need shall require?

To deny the Necessity of such a Supream Magistrate, for the fit Government of the *Church of Christ*, consisting of Men, yea, of so many several Nations, differing in Laws, Customs, Affections, *Empire*, and the like, is manifestly against Reason. And to affirm that although such a Magistrate be extremely needful, for the due Government of His Church, yet he neglected to provide Her of any such, is to accuse him of want of Wit and Discretion, for there was never yet amongst Civil People, so simple a Founder of a *Commonwealth*, or so simple a *Law-maker*, that ordained no Supream Power in his *Commonwealth*, no *Interpreter* of his Law, no *Judge* to decide and end *Controversies*. Christ then being Founder of

the best Commonwealth that ever was, and maker of the best Law that Mankind ever received; it can be no less than Blasphemy, to affirm, that he left this his Noble *Commonwealth* without a Supream Magistrate, to whom his People might have recourse; and his *Divine* and *Evangelical Law* containing so many obscure Verities, so many profound Mysteries, without an Interpreter, without a Judge, to decide, and end *Controversies*.

Moreover, If Christ hath ordained no such Supream Magistrate, Head or Guide of his Church, in things Spiritual, appertaining to Faith and Religion, it seems to follow clearly and manifestly, that every man is at liberty to believe what he list; and to practise what Worship of God he thinks best. What Unity then in Faith, what Uniformity in the Worship of the Divinity can there be in the *Church of Christ*? Or what sure means have Christian People to know who be right and who *Heretical Believers*? Or to discern their true *Prelates*, whom they are bound to obey, *Heb. 13. 17.* from False Prophets, from *Heretical Teachers*, whom they are to shun, under pain of Damnation? *Matth. 7. Tii. 3.* Yea, How can any man be proved to be a false Teacher, if there be not some known true Teacher? If no man hath Power and Authority from God to direct the Faith of others. If no man be bound and obliged by Christ to Believe, or to Teach as an other would have him, how can any man be justly esteemed to Believe or Teach amiss? Or why should he be reputed to Believe or Teach amiss, if he be not bound to limit and square out his Faith and Teaching, by the Judgement and Discretion of some other?

Wherefore, either we must say, that the *Church of Christ* is not to be obeyed, that false Prophets are not to be avoided, that no man doth Believe or Teach amiss, so long as he Believes and Teaches well in his own Judgement; and that no man is, or can be, in respect of Men, an *Heretick*, or a *false Prophet*: All which is contrary to the Word of God, and plainly

plainly overthroweth all *Christianity*; or else we must affirm, as the certain Truth is, that God hath ordained and appointed some to teach and to direct others, what they ought to Believe and Practise to obtain Life everlasting; and others to be taught and guided.

What will *Protestants* say to this? Will they deny all possibility of *Unity* and of *Order* in the Church and Family of Christ? or else will they grant (as Reason, and as the Truth requires,) that God hath ordained some visible *Ministerial Head*, some *Supream Spiritual Magistrate* in his Church, to whom all may have Recourse in the Affairs of *Religion*, and by whom all are bound to be directed in Points of *Faith*, and in the Practise of his *Divine Worship*?

If this they grant, I demand which is this Head, this *Spiritual Magistrate*, and in whom doth reside this *Supream Spiritual Power and Authority*? Doth it reside in *Supream Spiritual*, or in *Supream Temporal Magistrates*? If in *Supream Temporal*, doth it reside in one, or in many? If in one, who is this *Supream Temporal Magistrate*? Who hath Power and Authority, even by *Gods Ordination*, to direct the whole World, all the Nations of the Earth, in matters of *Faith*, and in the Practise of *Gods Worship*? And how is this proved out of the Word of God?

If this *Supream Power* reside not in any one *Supream Temporal Magistrate*; Doth it by *Gods Ordination*, reside in many, that is, in the *Supream Temporal Magistracy* of each Commonwealth, in such sort, that the *Supream Temporal Magistrate*, Prince or King of each Commonwealth or Kingdom, hath Power and Authority from God to direct the Subjects thereof in *Faith*, and to appoint them what *Religion* they shall follow, what *Worship* of God they shall practise? If so, then the Subjects of each Commonwealth are bound, under Pain of *Damnation*, even by *Gods Ordination*, to be of that *Religion* which their *Supream Temporal Magistrate* will have them,

And so, where such a *Supream Magistrate* is a *Catholick* (that is, a *Papist*, according to the *Stile and Language of Protestants*;) his Subjects are bound to be *Papists*, if so be he will have it. Where he is a *Lutheran*, they are bound to be *Lutherans*; where he is a *Calvinist*, they are bound to be *Calvinists*; where he is an *Anabaptist*, *Quaker*, *Arrian*, or *Nestorian*, they are bound to be of the same Profession, if their Prince will have it so, and that even by Gods Ordination; if those *Protestants* say true, who will have every *Temporal Prince* to be within his own Dominions *Supream Director*, *Leader*, and *Guide* in matters of *Faith* and *Religion*, even by the Ordination of God? than the which, what can be more Absurd? yea, more *Impious* and *Blasphemous*? for this doth make God far worse than the Devil, in regard that the Devil can but only intice and solícite People to follow *false Religions*; but here God is made to tye and oblige them even under pain of Damnation, to imbrace and practise false and *Heretical Religions*, when *seduced Princes*, or *Supream Temporal Magistrates* will have it so.

Where note by the way, The late hard and harsh Dealing of some *English Protestants*, toward their *Catholick Neighbours*, whom they termed *Traytors*, often vex'd and afflicted, and esteemed worthy of all Punishments, because they would not believe and practise that *Faith* and *Religion*, for True and Divine, which it hath pleased this Commonwealth to Frame (not out of the *Holy Scriptures*, *Antient Fathers*, *General Councils*, and *Perpetual Tradition of the Church*, but out of the Doctrine of *Luther*, *Melancthon*, *Swinglius*, *Peter Martyr*, *Calvin*, and the like, who in their Rising, Calling, Proceeding, were as like *Arius*, *Pelagius*, *Nestorius*, and other former *Hereticks*, as one Egg is like another) which I say, it hath pleased this Commonwealth to frame, and to propose; though *Catholicks* cannot so do, without incurring the high Offence of God, and certain Peril of their own Souls; because they are perswaded in their own Consciences, that

to embrace or profess the *Protestant Religion*, is a damnable Sin, in regard that the Profession thereof is the Profession of a *Falsè Religion*, (which is ever damnable to the Confessors Professor) and the denial of the True, that is, of the only Right and Saving Faith of Christ; which *Catholicks* hold to be no other than the Antient, and commonly received Faith of the *Christian World*, not rashly, and upon light, but after serious Consideration, and upon firm and sure Grounds, as every judicious man may easily perceive, at least in part, out of that which this little Treatise doth present him.

Hard then, and much to be pity'd, was the late Condition of *English Catholicks*; who either truly and really must have been Traytors to Christ, and ruine their own Souls, or else they must have expos'd themselves to be reputed, by their *Mis-inform'd Neighbours*, Retractory, Disobedient, Unsure and Trecherous to their Prince; a thing, to all good *Catholicks*, most Hateful, most Detestable, and must have put the Hazard to loose their *Goods* and *Liberties*, and have laid open to the Malice of *Spiteful Neighbours*, to the Spleen of Furious Protestants, to the Railing of Slanderous Predicants, to the base Vexation of Purlevants, and to the Depilations of Promoters, and of other Under Officers. To these Miseries I say, *Innocent Catholicks* have been expos'd, till it hath pleas'd God to raise up a good *Leviah*, our Gracious Sovereign, *James* the Second, to Protect them, and to extend his bountiful Favour toward them.

But to spin out the Thread begun, if it be contrary both to *Scripture* and *Reason*, so to enslave *Religion*, to the Check of Temporal Lords, that Subjects must believe as it shall please them to appoint. We must admit that Supream Power to Guide and Direct in Matters of Faith, doth immediately reside in certain *Spiritual Rulers*, *Prelates*, and *Magistrates*, even by the peculiar Ordination of God. Which being so, I demand of *Protestants*, whether this Power, by Gods Ordination, resideth in one, or many? This I say, I demand

mand of *Protestants*, in regard that of the right knowledge of this Point, doth depend the right knowledge of the *True Gospel and Religion* of *Christ*, which we cannot learn, but of those *Doctors and Pastors* whom God doth send and Authorise to Teach.

What then will *Protestants* answer to this *Question* : what will they answer? Much, no doubt; but not much to the purpose, because they are not yet agreed among themselves about this Point: for the *Lutherans* will have this Power to reside in their Teachers; but the *Calvinists* in theirs. The *Anabaptists* will have it reside in their Congregation; but the *Quakers* in theirs. The *English Protestants* will have it reside in their *Bishops and Parliaments*; but the *Puritans* will have it to be in their *Consistorian Elders*. And so none of these can make a satisfying Answer to my *Question*, all of them disagreeing as they do, and no one *Set* of them having better Grounds out of Gods Word than the rest. For I demand, First,

In whom did this Power reside, the last five hundred years before *Luther*? If it were then in any *Protestant Doctors*, let them be named, and let it be shewed out of good Records, whether they were *Lutherans* or *Calvinists*. But if no such Doctors can be named, as certainly they cannot, because there were none such, and that this Power did then reside in other Teachers; how came any sort of *Protestant Doctors* to have this Power afterwards? here nothing can be said for *Protestants*, that may not as rightfully be said for *Arians*, *Nestorians*, or any other *Hereticks* whatsoever.

Secondly, I demand, Whether this Power reside in one, or in many? If in one, who this one among *Protestants* is? If in many, who these many are, and whether they have any visible Head among them or no, to whom all the rest are bound to stoop, and to submit their Judgements in the Decision of Controversies about *Faith and Religion*? If they have no such Head, what Hope of *Unity in Faith*, and of

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Uniformity is there in the *Service* and *Worship* of *God*? certainly none at all, as evident Experience doth teach, by the Example of the *Lutherans* and *Calvinists*, and of other *Protestants*.

And so, while *Protestants* refuse one *Supream Spiritual Head*, authorised and enabled (by the continual Assistance of the Holy Ghost, clearly promised in the Word of *God*) to direct them in Faith, and in the right *Worship* of *God*, without danger of mis-leading and deluding them; they refuse in very Deed, not only *Unity in Faith*, and *Conformity in the Service of God*, but the true means of *Salvation* also, which *Christ* our Saviour hath ordained for them, within the *Communion* of his *Catholick Church*.

Out of whose happy *Communion*, they will not acknowledge themselves to be, nor see the Danger they are in, till it be too late. Because willing, (without searching seriously into the matter) they repute the *Old Religion* to be such, so Vile, Absurd, and Superstitious, as the false Tongues and Pens of divers of their Teachers (who like to those of *Isaias* 28. 15. make Lying their Hope, and are protected with Lying) depaint it to be, that so, with more tranquility of mind, they may enjoy the Liberty of their *New Religion*, esteeming the Absurdities reported of the *Old*, to warrant them sufficiently, not only not to look after the same, but also utterly to hate and detest it.

Yet in a Business of so great importance, as is the *Salvation*, or *Damnation* of their Souls, they might remember, that one Tale is good till another be heard; and the rather, for respect to their *Noble Progenitors*, and to the numerous Troops of *Blessed Souls*, now reigning with *Christ* in *Glory*, which have liv'd and dy'd in the *Old Religion*. But seeing that neither the Wisdom and Sanctity of these, nor the earnest Cries of *Catholicks* now living (who continually avouch that *Protestants* are mis-informed, mistake, mis-construe, mis-understand the Tenets and Practices of the *Catholick Religion*) can move them to make a serious Search into *Religion*. *Catholicks* must comfort themselves, to think, that howsoever their

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Religion is here disesteem'd, yet the *Haters*, *Impugners*, and *Oppressors* thereof, will be of another mind at the *Judgement Seat of Christ*, when their great Account must be made, when *Pleasures*, *Riches*, *Honours* will be past, when *Obedience* to *Christ* and his *Church*, when a *Holy* and *Mortify'd Life* will be priz'd, and when the *Glorious Troops of Holy Doctors* and *Pastors*, and of innumerable other blessed *Men* and *Women* will stand up in *Judgement*, with great constancy, against all that have neglected, vilified, contemned, derided their *Authority*, *Teaching*, *Practice*, *Examples*, as many of the *New Gospellers* usually do.

Question. IX.

Whether the Way to Salvation be narrow, or no?

IN the Ninth Place, I demand of *Considerate Protestants*, whether the *Way to Salvation* be narrow or no? If this happy *Tract* be not indeed a narrow *Way*, *Why* did *Christ*, with a kind of *Admiration*, say, *Math. 7. 14. How narrow is the Gate, and straight the Way that leadeth to Life, and how few there are that find it?* Was he deceived? or did he intend to deceive us? if neither, because in very *Truth*, this *Way*, to *Flesh* and *Blood*, is narrow, and not to be kept and travelled without much *Labour*, great *Difficulty*, and frequent *Mortification*, both of the *Body*, by crucifying the *Flesh*, and the *Concupiscences* thereof, *Gal. 5. 24.* and also of the *Mind*, by subjecting the *Will* to the *Laws of Charity*, *1 Cor. 13.* and by bringing the *Understanding* into *Captivity*, for *Obedience* to *Christ*, in believing as the *Apostles* and their *Successors* do teach, *2 Cor. 10. 5.* without suffering much for the *Love of God*, for the *Practice of Virtue*, for the

the avoiding of sin, and for the Profession of our Faith, if a storm of Persecution arise. If, I say, for These, and such like respects, the Tract of Salvation be indeed a narrow way, as the Blessed Son of God affirms, who best knew this matter : How may any *Protestant* Prudently perswade himself, that the *Protestant Religion*, is really this hard and narrow way ; seeing that it is one of the easiest *Religions* in the World ; one of the widest and broadest ways ?

For what greater ease, and freedom in *Religion*, can there be, than to be ty'd to no sharpness, and *Mortification of Body* : And to be at liberty in Mind, to believe in matters of *Religion*, what we think best our selves ? VVhich liberty most certainly all *Protestants* have, by the very Tenets and Principles of their *Religion* ; which freeth them from being bound (in their own Conceit) to Believe as the Church Teaches : And takes from them, in the same manner, the yoke of Fasting, of Confession, of Pennance : Freeth them from all necessity of doing good VVorks, to be Sav'd : Yea, and of keeping the Commandments of God, as most *Protestants* hold : And Teacheth them, to esteem themselves justify'd from Sin, and secur'd from all pain, in the next Life, and sure of Salvation, by only Faith, by Believing only and stedfastly, that the Lord hath dy'd for them, and pay'd the shot of their Sins.

That this is so, not only their *express Doctrine*, but even also the Lives of *Protestants*, especially of their Teachers and Ring-leaders, do evidently convince. And therefore seeing that no doubt can be made, but that the *Protestant*, is a most easie *Religion*, and exceedingly pleasing to Flesh and Blood : There can no doubt also be made, but that it is not that narrow way, of which our Saviour did speak, which leadeth to Salvation : But rather the broad way, which leadeth to everlasting Perdition. VVhat satisfying Answer to this, *Protestants* may make, I see not. And therefore such of them, as truly desire to secure their Souls, and to avoid everlasting misery, may do well and wisely, to return (whilst they have

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time) to that *Religion*, wherein their Fore-fathers, for the space almost of a thousand years, were Sav'd: And wherein also they may be Sav'd, if they will, even by the grant of their own Learned men, as hereafter shall appear; which *Religion*, if they will practice exactly, they shall find it indeed, to be a *Narrow-way*, to Flesh and Blood: Yet sweet and easie to Minds elevated by Grace, and inflam'd with the Love of Heaven.

Question X.

How it can be defended, that Jesus was the True Messiah, promis'd in the Old Testament, if the Church, which he Founded, err'd so many Ages, in her Doctrine of Faith.

IT is a certain, undoubted, and undeniable Truth, and not to be question'd amongst Christians, that *Jesus* the Son of the Virgin *Mary*, is the true *Messias*, the *True Christ* promis'd in the *Old Testament*, the *Omnipotent Son of God*, *Truly God*, *Truly Man*, and the true and sole *Redeemer* of the World. This I say, is a most certain Truth, and not doubted of by any, but wicked Miscreants. Yet to discover the Nature of the *Protestant Religion*, and to shew clearly, to my Dear Countrymen, whether it tendeth, that thereby, if they will, they may receive the less hurt by it: I must crave leave to demand, how this prime and *Fundamental Truth of Christianity*, can be defended, and maintain'd against *Atheists*, *Turks* and *Jews*, if we admit for a Truth; that, That Church, which *Jesus* founded, and which his *Apostles* planted in the World, hath grievously and perniciously err'd in her *Doctrine of Faith*, and in the practice of the Worship of God, for many Hundred years? Yea almost even since the times of the *Apostles*?

That

That the *Church of Jesus* hath so Erred, is the Main, Prime, and Fundamental Ground of the *Protestant Religion*, as is well known ; For upon This, as upon a sure Foundation, *Protestant Teachers* have raised all their New Buildings : Upon this as upon a sufficient Cause, they have forsaken the *Old Religion*, of the Christian World, pretending it to be *Erroneous, Superstitious, Idolatrous*, and have undertaken their various, and discordant *Reformations* ; about which they themselves cannot yet agree. Which being so ; to Demonstrate clearly that this prime Ground of the *Protestant Religion*, and general Tenet of all *Protestant Teachers*, doth directly lead, yea, inevitably force, (if it be thoroughly looked into, and searched to the bottom,) to the denial of *Christ*, and all *Christianity*.

I lay for my First Ground, That without *Faith in Jesus Christ*, no Man can be saved. This is not only the Belief of all, that wear and deserve the Noble Title of a Christian, but certain also out of the Word of God. *Act. 4. 12. There is not Salvation in any other ; for neither is there any other Name under Heaven given to Men, (to wit, but the Name of Jesus,) wherein we must be saved. Mark 16. 16, But he that shall not believe, (namely, the Gospel, and Religion of Christ,) shall be condemned. Heb. 11. 6, Without Faith it is impossible to please God. Rom. 5. 1, Being therefore justified by Faith, let us have Peace toward God, by our Lord Jesus Christ : By whom also we have access, through Faith, to his Grace.* This Ground then is certain, and cannot be denied by any Christian.

For my Second Ground I lay : That this *Faith in Jesus Christ*, which by God's Ordination, is of necessity required to Salvation ; is not a mere *Natural Faith*, or *Humane Credulity* ; which Men may have by their own natural Forces, without the help of God's special Grace ; such as is the Faith of *Heathens, of Jews, and Turks* ; and such indeed, as is the Faith of all *Hereticks* : But it is a Divine, and Supernatural thing, which Men acquire and attain to, by the special Aid of

God, by the help of Divine Grace ; and therefore this Faith is called, and truly is, *The gift of God.*

This ground is certain, first out of the Word of God, which clearly teacheth, That *saving Faith is the gift of God*, Phil. 1. 29. *To you it is given for Christ, not only to Believe in him, but also to Suffer for him.* Eph. 2. 8. *By Grace you are saved through Faith, and that not of your selves, for it is the gift of God : Not of Works, that no Man may glory.* Joh. 6. 44. *No Man can come unto me, (that is, believe in me ; for our first step toward Christ is Faith,) unless the Father that sent me draw him.* And Verse 65. *Therefore did I say to you, that no Man can come to me, unless it be given him of my Father.* Joh. 15. 5. *I am the Vine, you the Branches ; he that abideth in me, and I in him, the same bringeth much fruit ; for without me, you can do nothing.* Namely, appertaining to Salvation ; and therefore not believe, as is requisite to Life Everlasting, without the help of Christ, that is, of Divine Grace by Christ merited, and purchased for us. These places are clear.

Secondly, This ground is strongly proved by Reason : For the end of Man being to enjoy *Supernatural Glory*, that is the clear Vision of God, in his blessed Kingdom : The means to obtain this high and divine End must be suitable to it, that is, *Divine*, and *Supernatural*. For who will say, that Man of himself, and by his own forces, without the Aid and special Favour of God, is able to make himself fit, and proportionate, to be associated to the *Saints*, to the *Angels*, to *Christ*, to *God*, in Eternal Glory ? Who will say, that of himself, he is able to cleanse his Soul from the stains and filth of Sin, and to put upon her a Wedding Garment, a Golden, and Resplendent Vesture, suitable to the Banquet and Banqueters, of Heaven ? The special Operation then of Divine Grace, must Purifie and Embellish the Soul of Man, and Attire her in Holy and Divine Virtues, that so she may be fit to be the Consort of God, in the fruition of his Eternal Glory. And so *Faith*, which is one of these Virtues, and the very Ground and Foundation of

of the rest, must be *Divine* and *Supernatural*, and spring in Man, from the help of God's Grace ; and be Adorned and Dignified by it, that so there may be a fit proportion betwixt the *Root* and the *Tree*, the *Seed* and the *Fruit*, the *Egg* and the *Bird*, a *Christian Life*, and the *Glory of Heaven*.

Whosoever will deny this ground, must not only forsake the clear Doctrine of the Holy Scriptures, and go against the light of Reason, but he must also fall into the *Pelagian Heresie*, condemned by the *Church of Christ*, Twelve Hundred Years ago. Which held, That the Gospel of Christ, being proposed by his *Preachers*, Men of themselves, without any further help of *Divine Grace*, are able to believe the same, and to do all therein required to Life Everlasting. Which proud phanfy of *Pelagius*, *St. Hierom*, *S. Augustine*, and especially the *Bishops of Rome*, by the invincible force of God's Word, did crush, confound, and beat to the ground.

My third Ground is, That as God cannot be the Author of a *Lye*, of *false Doctrine*, of a *false Faith*, of a *false Religion* : That is, of a *Religion* and *Doctrine* of *Faith*, that is mixed with Falshood, and is partly true, and partly false : So he neither doth, neither can stir up, and draw Men by his special Grace, Aid, and Operation, to believe those *Religions*, or *Doctrines* of *Faith*, which are so mixed with Falshood. This seems to be evident, even by the light of Reason ; for as it is the proper work of the Devil, to mix *Religions*, and to pollute them with Falshood : So it is his continual, and studious endeavour, to stir up, and induce Men, (by proposing some pleasing and delectable thing or other,) to believe and embrace the same, that so he may deprive them of *Divine Faith*, which is the *Gift of God*, and bring them assuredly to Everlasting Damnation. Neither let any one be so simple, as to imagine, That the Devil is only the Author of those *Religions*, which are wholly False. For scarcely is there any *Religion* in the World, that doth teach no Truth at all. And therefore it is sufficient, to prove a *Religion* to be the work of the Devil,

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if there be any Falshood in it at all, as *S. Paul* doth seem to teach, *1 Tim. 4. 1.* where, foretelling the rising of the *Manichean Heresie*, which long did Pester the Church of God, he call's the Doctrine thereof, the *Doctrine of Devils*: Notwithstanding that those *Hereticks*, with some Falshoods, did teach many Truths; even as all *Hereticks* do; who, nevertheless, are the Instruments of the Devil, to seduce and destroy Souls.

Wherefore, whosoever do culpably Believe, and Follow Religions, or Doctrines of Faith, partly True, partly False, do never believe the same with *Divine Faith*, which is the Gift of God; though they esteem the Religion which they follow, to be the best of all others; yea, to be the pure Light of the Gospel of Christ: But their Faith is ever a meer *Humane Credulity*, such as is the Faith of all Mis-believers, which can never bring them to Eternal Happiness, how laudably soever they live; because without *Divine Faith*, that is, the Gift of God, no Man can be saved, according to the settled Ordination, and Providence of God; as I before have clearly shewed out of his Word.

Out of this Doctrine, which is most True, doth appear, First, The Reason of the Doctrine of Christ, deliver'd *Matt. 7.* where he declares, That false Prophets, that is, false Expounders of the Word of God, in Matters of Faith, do destroy Souls, like as Wolves do destroy Sheep; and that it is as impossible, that their Followers should acquire, by their Teaching, *Divine Faith*, and *True Sanctity*, as it is impossible, that Thorns should bring out Grapes, or Thistles, Figs. The same Doctrine is taught by the Apostle; who affirms, That *Hereticks* are Subverted, *Tit. 3.* And Subvert the Faith of others, *2 Tim. 2. 18.* That they make Shipwrack about Faith, *1 Tim. 1. 19.* That they depart from the Faith, *1 Tim. 4. 1.* That they are Reprobate about Faith, *2 Tim. 3. 8.* and the like. Which mischief they fall into themselves, and bring upon their Followers, though they Err but in one Article of Faith, as *Hime-*

neus and *Philetus* did, 2 *Tim.* 2. 18. And as *Arius* did at the first, denying the Equality of the Father and the Son.

But Note here, That the Apostle in the places cited, doth not mean, that *Heretical Teachers*, do so Subvert and Ruine the Faith of their Followers, that they leave them no Faith at all ; but that they Subvert their *Divine Faith*, which is the *Gift of God*, wholly overthrowing that, though they leave them store of Humane Faith ; to which seduced People firmly sticking, yea sometimes even to Fetters and Death, do reap thereby nothing at all, but *Temporal Commodities*, and Vain-glory, purchased with the Eternal loss of their Souls.

Secondly, Doth appear, out of the same Doctrine, the great Obligation that *Christian People* have, to keep themselves within the Bosom of the True and *Catholick Church of Christ* : Because that this Church, being *continually assisted by Christ himself*, Matth. 28. 20. And taught *all Truth by the Holy Ghost*, John 16. 13. doth propose unto her Followers, in her Doctrine of Faith, nothing but Truth ; whereby their *Faith* doth easily come to be *Divine*, and the *Gift of God*, his Heavenly Grace Co-operating with them. It doth also appear, how deeply they are obliged to take heed of, and to shun, and avoid False Prophets ; False, and Heretical Expounders of God's Word ; which run of their own accord, not being sent, authorized, or allowed of, by the Ordinary Doctors, and Pastors, of the Ever Visible and *Catholick Church of Christ* : And how wary they ought to be, not to have itching Ears, after new Masters, 2 *Tim.* 4. 3. Or greedily to hearken to their Novelties in Matters of Faith ; which upon the reckoning, will be found to be no better than Fables, that is, than the Fictitious and Self-inventions of Mens Brains : Though these busie Teachers palliate them, with specious terms, and bear their Hearers in Hand, That these their new devices, are the *Pure Light of the Gospel*. For by forsaking the *Doctrine of the Church*, the Spiritual Mother and Mistress of all Nations ; and as the Apostle terms her, 1 *Tim.* 3. 15. *The Pillar and Ground*

Ground of Truth,; and following such *New Teachers*, they make Shipwrack of their *Divine Faith*, and run themselves assuredly upon the Rock of Perdition.

Thirdly, It appears how dangerously those are deceived, who think they have Faith enough to Salvation, if they believe those Points of the *Christian Religion*, about which both *Catholicks* and *Protestants* agree; esteeming themselves not obliged to believe any of those Articles, about which the Learned of these two *Religions* do differ and contend. As though *Christian People* were not obliged, under pain of Damnation, to beware of *False Prophets*, Matth. 7. To shun *Heretical Teachers*, Tit. 3. To obey their *Lawful Prelates*, and to be subject unto them, in Matters of Faith and Religion, Heb. 13. To hear those Teachers, whom Christ doth send, Luk. 10. To hear and obey the Voice of his Church, if they will not be held to be in as ill Case, as *Publicans*, and *Ethnicks* are, Matth. 18.

Or as though they were not bound to know the right means, by which they are to be Justified, cleansed from Sin, and Saved; to Believe rightly, and to Receive worthily, the great Sacrament of the Body and Blood of Christ, 1 Cor. 11. Joh. 6. And as though they were not obliged, under the same Penalty, to believe and profess the True Gospel, the True Faith and Religion of Christ; and to Serve, and Worship God rightly. Seeing those which believe not his Gospel, that is, the whole Summ of Divine Doctrine, taught by his Apostles, Apostles, and by their Successors, the Ordinary Doctors, and Pastors of his Church, are to be Damned, Mark 16. As those also are, Which deny Christ before Men, Matth. 10. 33. Which Crime all commit, who deny themselves to be of the True Religion, as is manifest by the Example of St. Peter, who denying only, that he was a Follower of Christ, and of his Company, was reputed to deny Christ; even as those will be, who culpably profess a False Religion. For such by their very Fact, deny the True, and themselves to be of the Communion thereof, and of the Company, and Society of the True Followers,

Followers, Disciples and Servants of Christ, whereby, at his Judgement-seat, they will be reputed to have forsaken and denied him.

But to open this Point a little more (because many, even of the better sort, are brought thereby into no small danger of Perdition) this their Conceit is not grounded upon any clear Text of *Gods Word*, or upon the Authority of any *Unerring Church*, but meerly upon a Mistake of their own; by which, out of one or two Truths, they infer a pernicious Falshood; upon which, while they trust, they trust to a broken Staff, which at their last Leap, will let them fall into the deep Ditch of Perdition, if before their Death they cast it not away.

The first Truth is, that the Illiterate, Simple, Unlearned of the *True and Catholick Church of Christ*, are not bound to know, and expressly believe (that is, with Faith explicit, as Divines speak) all the *Articles of Faith*, which the Learned *Doctors* and *Pastors* of this *Church*, do know, and believe. But such do satisfie the Precept of Faith, if they believe with Faith explicit, the prime and more celebrated Articles and Misteries of the *Christian Religion* contained in the *Creed*, or solemnized by the *Church*, which appertain to the right knowledge of the *Trinity*, *Incarnation*, *Passion*, and *Resurrection of Christ*, and which concern the *Redemption*, *Justification*, *Sanctification* and *Glorification of Man*, so that they believe the rest with Faith implicit; that is, so that they believe as the Church believes, being ever ready, in Heart and Affection, to submit their Judgements, in matters of *Faith* and *Religion*, to the Judgement of the *Church*, and to believe as She shall teach.

But yet although such are not bound to believe expressly, and in particular, all the *Articles of Faith* which the Learned *Pastors of the Church* believe, yet they are bound, under the Penalty of *Eternal Damnation*, not to deny wittingly, any one of them, nor to doubt stubbornly of the truth of them,

nor to believe wittingly the contrary; for he that so doth, falleth thereby into the damning Crime of *Heresie*. Which ever includes an *Election*, or *Culling out* (of certain Articles) out of the *Doctrine of the Church*, which are imbraced for true, and a *Rejection* of the rest, as Doubtful, False, or Erronious.

Which presumptuous discarding of Divine Verities, revealed by Christ to his *Apostles*, for the direction of Mankind to Eternal Happiness, and by them laid up in the Treasury of the *Church*, as a *Sacred Depositum*, 1 *Tim.* 6. 20. under the sure Custody of the Holy Ghost, is no less than High-Treason against Christ our Saviour, in regard that it raises a most *pernicious Rebellion* in his Spiritual Kingdom, bringing part thereof again under the Tyranny of the Devil. It frustrates the full Operation of his Passion, extinguishes the true and right Worship of God, despoils *Christian People* of *Divine Faith*, and thereby of the true means of Salvation. It deprives the Saints of due Honour, defrauds the Faithful departed of necessary Relief. It robs Heaven of Souls, and enriches Hell with innumerable unwary, and most unhappy People. For which respects, it is rightly stiled one of the greatest Sins, and of the loudest crying Crimes that is.

Although I say, the Unlearned of the Church are not bound to believe explicitly, all Her Sacred Verities, yet they are bound not to deny any one of them wittingly; even as they are not bound to know all that is in the *Sacred Scripture*, yet they are bound not to deny any thing therein contain'd, though it be never so small a thing, because all is warranted by the Authority of God, which is of equal Force and Worth, of equal Truth, both in great and in small things, which therefore are of equal Certainty, it being as far from God, to lie and deceive in small things as in great. And therefore prudent Men, in Matters of *Faith* and *Religion*, seek no farther, than whether this, or that be warranted by Gods Authority, or no, which they learn by the Teaching of

of the *Church*, guided by the *Holy Ghost*, for there is no other sure and infallible Means on Earth, to direct us in the obscure *Mysteries of Faith*, about which anew, God now reveals nothing, but leaves us to the Teaching of his Church, guided, as I said, by the Holy Ghost ; which makes all *Discreet Christians* to submit so humbly their Judgements to the Church, and to rely so securely upon her Authority ; God himself assuring them, that She is the *Pillar and Ground of Truth*, 1 Tim. 3. 15.

The Second Truth is, That the Subjects of the Church of Christ, are not bound either to know or believe certain disputable Points of Divinity, not defin'd by the Church, which are controverted among the Learned.

The pernicious Fallhood inferred out of these Truths, is, That Christian People, who are not Learned, are not bound, under hazard of their Souls, to believe those *Articles of Faith*, taught by the the True and Catholick Church of Christ, which false *Prophets*, which *Heretical Men*, reputed Learned, do question, deny, and dispute against. As though the Bad, Proud, Rebellious and Ungodly, proceeding of these Men, were a sufficient Warrant unto others, to doubt of the Truth of Gods revealed Verities ; to mangle and believe by halves his *Sacred Religion*, to disobey their *Lawful Prelates*, to deprive their Souls of the fruitful use of Christs Divine Sacraments, to contemn the Doctrine, and to forsake the *Communion of the Church*.

Which is manifestly absurd and untrue, being contrary both to Reason and Scripture, as I have shewed. Which teach that *Christian People*, in the profound Mysteries of the *Christian Religion*, are bound to be guided by those *Doctors and Pastors*, Act. 20. which God hath placed in his Church, and authorised to Teach, Direct, and Guide them. And that they are likewise most deeply obliged, to beware of, and to shun false Prophets, and *Heretical Teachers*, and not to heap to themselves new Masters, with itching Ears, leaving the

Truth of the *Pillar of Truth*, the *Church* of the *Living God*, and turning to *Fables*, that is, either to their own Self-conceits, or to the Self-conceits of others, which in the Mysteries of the *Christian Religion*, when they swerve from the *Doctrine of the Church*, are no truer than *Fables*, though they be gilded over with the fair Title of the true Light of the Gospel; and therefore the Faith of those, who are guided by such Conceiters, is never *Divine*, never the *Gift of God*, never available to Salvation.

For the clear understanding of which Assertion; Note *First*, That most true it is, that God hath revealed many *profound Mysteries*. and *Divine Verities* for Men to believe, to be thereby directed fittingly what to hold, and to practise, for the obtaining of ever-during Happiness.

Note *Secondly*, That it is also most true, that Man of himself, without the Aid of Cœlestial Grace, is not able to believe these Verities fittingly and suitably to his *Supernatural* End.

Note *Thirdly*, That God cannot stir up, and draw men, by this his *Heavenly Grace*, to believe these Verities, unless they be proposed to be believ'd without all mixture of Falshood; for if any Falshood be packt in among them, and proposed with them for a *Divine Truth*, revealed by God, he cannot draw men, by his Grace, to believe them thus mingled and proposed with *Falshood*, as is manifest, because he cannot induce men to believe any Falshood at all. And therefore, whosoever doth thrust in, among some *Divine Verities*, any false Doctrine, contrary to that which God hath revealed, proposing the same to be believed as a Divine Truth, and therein stubbornly contradicting the *Teaching of the Church*, he debars God from co-operating with his Grace, and from drawing People to believe, with *Divine Faith*, the Doctrine so mixt and proposed.

Note *Fourthly*, That Gods revealed Verities will fall out to be of no utility at all to Mankind, but rather a Trap to ruine them,

them, unless there be some sure, un-erring and infallible Proposer of them, who doth propose them to Gods People, without any mixture of Falshood at all, in such sort, that he doth not propose any thing, as an Article revealed by God, which is not so, or which is false, and contrary to that which God hath indeed reveal'd. And therefore that God may draw men, by the special aid of his Grace, to believe with *Divine Faith*, his revealed Misteries and Verities; he must cause them to be proposed to men sincerely, and without all mixture of Falshood; He I say, must cause them to be so proposed, because no man of himself, without the continual guidance and assistance of the Holy Ghost, is able always so to propose them.

All then, that will have *Divine Faith*, must be guided by Gods Proposer of *Divine Doctrine*, and believe as he doth teach. For if they follow any contrary Proposer, who does mingle Truth with Falshood, contrary to the Doctrine of the right Proposer, their *Faith* cannot be *Divine*, nor avail them to Salvation. If any one ask who is Gods un-erring Proposer of *Divine Verities*, I answer now, as I answer'd before, no other but the Ordinary Doctors and Pastors of the ever visible and *Catholick Church of Christ*; which Doctors and Pastors, among other things, propose as a Divine and certain Truth, that out of the Communion of the *True and Catholick Church*, no Salvation can be had: out of whose Communion, those most certainly do live, who are separated from the Chair of *St. Peter*, and profess *Religions* by it condemned. And therefore those which esteem themselves secure, by believing only those general Points of the *Christian Religion*, which are not controverted betwixt the Learned of the *Protestant*, and of the *Roman Church*, are greatly deceived; they being not only destitute of *Divine Faith*, but also very far off from performing the Duty of good Christians, as may sufficiently appear by what is said. And therefore this their Conceit, serves to little else, but

to

to bring them to Hell with a quiet and unfrighted Conscience.

Fourthly, Out of the Grounds laid, a sufficient Reason doth appear of the *Doctrine* of the *Ancient Fathers*, who constantly taught, that out of the *Catholick Church* there is no Salvation ; which *Catholick Church*, they esteemed to be no other, than that which is joyned in Communion with the *Chair of St. Peter*. Hear a word or two out of those ancient Worthies ; *St. Athanasius* in his *Creed*, approved of, and received by the whole Church, speaketh thus, *Whosoever will be saved, before all things it is needful, that he hold the Catholick Faith ; the which, unless one keep entire and inviolate, without all doubt, he shall perish eternally.*

St. Cyprian, De Simpl. Prelat. And *St. Augustin, De Simbol. l. 4. c. 10.* saith, *If any one be found without the Church, he shall be an Alien from the Children of God, neither shall he have God for his Father, who would not have the Church for his Mother.* The same *St. Augustin*, speaking of *Emeritus* a *Donatist*, and a Bishop saith, *Serm. de gestis cum Emerito.* He cannot have Salvation, but in the *Catholick Church*, out of the Church he may have all but Salvation. He may have Honour, he may have the Sacrament, he may sing *Alleluja*, he may answer *Amen*, he may hold the Gospel, he may both have and preach Faith, in the Name of the Father, and of the Son, and of the Holy Ghost ; but Salvation he can no where have, saving in the *Catholick Church*. Where note, that Bishop *Emeritus* being a *Donatist*, was not so much separated from the *Roman Church*, as *Protestants* are. And yet this Learned Father, and great Light of Gods Church, esteemed him to be out of the *Catholick Church*, and out of the State of Salvation. In vain then do *Protestants* confide, that they are within the *Catholick Church*, they being farther separated from the same than this Bishop was.

St. Fulgentius, De Fid. ad Pet. c. 39. saith, *Most firmly hold, and in no sort doubt, that each Heretick, or Schismatick Baptized in the Name of the Father, and of the Son, and of the Holy Ghost,*

Ghost, if he be not restored to the Catholick Church, how great Alms soever he give, yea, though he should shed his Blood for the Name of Christ, yet he cannot be saved. Thus these Holy and Learned Fathers, with whom, in this Point agree the rest.

Fifthly, It appears by the Grounds aforesaid, that there can be but only one *saving Faith and Religion* in the World, because there can be but only one *Doctrine of Faith* that is wholly true, and free from all mixture of Falshood; for all other *Doctrines of Faith*, must of necessity be mixed and stain'd with some Falshood, more or less, according as they do, more or less differ from, and contradict, that one Divine *Doctrine of Faith*, which is wholly true, as is manifest. And therefore God cannot draw men to believe any of them, with *Divine Faith*, required of necessity to Salvation. And so no *Religion*, whose *Doctrine of Faith* is mixed with Falshood, is truly and really a *saving Religion*; how much soever it be adorned by the *seducing Teachers*, or the seduced Followers thereof, with the gay Title of the pure Light of the Gospel.

Sixthly, It appears how just cause all *Protestants* have to return with speed to the *Roman Church*, in which they may assuredly be saved, even by the Judgement of the most Learned among them, as hereafter shall appear; because it is more than probable, that the *Protestant Profession* is not a *saving Religion*, in regard, that the *Doctrine of Faith*, which it imbraceth, is not, nor cannot be wholly true, but really and certainly is mixed with much Falshood, 1. Because in divers weighty *Points of Faith*, it directly contradicts the express Word of God, as I before have shewed.

2. Because this *Doctrine of Faith*, is not directed by any sure Rule of *Faith*, by any *Infallible Interpreter* of the Scriptures, by any Un-erring Judge of *Controversies*, nor proposed by any sure and Infallible Proposer. 3. Because *Protestants* are divided into several *Branches* or *Sects*, which greatly

greatly differ, and are contrary one to another, in divers weighty Points of Faith, as I before have noted. And 4. Because *Protestants* hold, that all Churches are subject to erring, yea, and have erred in their *Doctrine of Faith*. What assurance then have they, that Theirs doth not err ? none at all.

But to come now to the principal Point intended in this *Question* ; I affirm, that out of the Grounds laid, which Christianly cannot be deny'd, it clearly follows, that according to the main Tenet, and Ground of the *Protestant Religion*, Jesus, the Son of the Virgin *Mary*, was not the true *Messias* promised in the *Old Testament*, nor the true Saviour of the World. This monstrous Falshood, and detestable Blasphemy, I say, doth clearly and inevitably follow, out of the chief and Fundamental Ground of the *Protestant Religion*. For if the *Church*, which Jesus founded, came to erre in her *Doctrine of Faith*, in the Ages after the *Apostles*, and to be corrupted with many pernicious Falshoods and Superstitions, as *Protestant Teachers* affirm, the Promises of God, concerning the *Messias*, made so seriously to the Patriarchs of the *Old Testament*, cannot possibly be verified of Jesus, and consequently he was not the true *Messias*, the true Christ and Saviour of the World ; for of the true *Messias* these Promises must be verified most certainly, in regard that God cannot be false of his Word.

Thus then he promised to *Abraham*, Gen. 12. 3. *In thee shall all the Kindreds of the Earth be blessed.* Gen. 18. 18. *In him (Abraham) are to be blessed all the Nations of the Earth.* To *Isaac*, Gen. 26. 4. *In thy Seed shall be blessed all the Nations of the Earth.* To *Jacob*, Gen. 28. 14. *In thee and in thy Seed, all the Tribes of the Earth shall be blessed.* That is, in Christ, in the true *Messias*, as the Apostle does interpret ; Gal. 3. 6. Of whom also the *Royal Prophet* sang. *Psal. 17. 7. All the Tribes of the Earth shall be blessed in him, all Nations shall magnifie him.*

Now then, out of these places of Holy Writ, it seems clear :
First, That according to Gods often re-iterated Promise, all the Nations of the Earth, are truly to be Blessed in the *Messias*, the Hopeful Seed of the *Patriarchs*.

Secondly, It seems clear, that this so Solemnly Promis'd Blessing, was not chiefly to consist in Earthly, Temporal, Transitory Riches and Happiness, but in Heavenly, Spiritual, Eternal.

Thirdly, It seems clear, that the Nations of the Earth, are to obtain this Blessing, by Receiving, Believing, Practising that *Religion*, and Worship of God, which the *Messias* was to institute, and to introduce amongst them, by the Teaching of his Doctors and Pastors. See *Ephes.* 4. 12.

Fourthly, It seems clear, that the *Religion* of the *True Messias*, is not to be introduc'd amongst the Nations of the Earth, in one Year, or in one Age : But by degrees, and by the Labours and Charitable Endeavours of many Ages : Because the same is not to be brought in by Force, but by Fair Means : Not by the Soldiers Sword, but by the Teachers Word : Not by Violent Compulsion, but by Gentle Perswasion ; such as the *Apostles* and *Apostolical Teachers* have ever us'd. *Going*, (saith our Sweet Saviour) *Teach all Nations*, *Matth.* 28. And therefore this must needs be a work of long continuance ; the Nations of the Earth being so many as they are, so dispers'd over the whole World, and dis-joyn'd one from another, by Mountains and Seas ; so Barbarous, so Drench'd in Sin, inur'd to Carnal and Brutish Customs : And the Religion of the *Messias*, being so Holy and Profound, as *Gods Religion* must be. Yea, this Divine Work, of notifying the *Messias*, to all the Nations of the Earth, and of Converting them, or at least part of each of them to him, is to endure and last, even till the end of the World ; as is manifest out of our Saviours Words, before alleadg'd out of the 24 of *Matth.* See the place, and weigh it well.

Fifthly, It is certain, out of the grounds before laid, that the Nations of the Earth, cannot believe the *Religion* of the *Messias* available to Salvation, and gain thereby the Promis'd Blessing, without the help of *Divine Grace*: That is, unless by the special working and Aid of God, they be effectually mov'd, stir'd up, and drawn, to forsake their *Old* and *Blind Traditions*, their False and Idolatrous Worship, their Beastly and Abominable Manners, to imbrace and practice Religiously the Holy Difficil and deep Religion of the *Messias*, believing the same, with such, and so Divine a Faith, as really is the *Gift of God*; without which no man can be Sav'd.

Sixthly, It is also certain, out of the same grounds, that God by his Grace, and special Aid, cannot stir up, and effectually draw the Nations of the Earth, to Receive, Believe and and Practice the *Religion* of the *Messias*, unless it be wholly true: Unless I say it be wholly True, wholly Pure from Errors and Superstitions. For if with such stuff, it be mix'd, corrupted, defil'd, and made displeasing to God, and hurtful to the Soul of Man, it is impossible, that God by his Aid and Grace, should induce and draw Men to Believe it: As the very Light of Reason doth Teach. Note, This well.

And therefore, as the Work of the Conversion of Nations, to the *Messias*, that they may be made Blessed in him, must continue in all Ages, even till the end of the World: So most certainly, the True *Messias* must ever preserve in the World, even till the end thereof, a *Holy* and *Divine Religion*, a Doctrine of Faith intirely and wholly True, intirely and wholly Pure, from Errours and Superstitions, that so the Blessed Majesty of Heaven, by his Divine and Powerful Grace, may draw the Nations of the Earth, to Believe this his *Religion*, and to practice it Religiously, that thereby they may become Blessed in Him. All this is clear and manifest out of the Word of God, the Light of Reason, and the grounds laid.

But Jesus, for above these thousand, twelve hundred, or fourteen hundred years, hath not had any *Religion* spread over the World, among the Nations of the Earth, and Preach'd unto them, to make them Blessed in Him, which hath been wholly True, and Pure from Errors and Superstitions; (if *Protestant Teachers* say true; and do not most dangerously mistake, to the Perdition of themselves and their Followers) *Ergo*, Jesus is not the true *Messias*, the True Christ and Saviour of the World, according to the General Tenet of all *Protestant Teachers*, and the main ground of the *Protestant Religion*.

For the True *Messias*, must of necessity, have such a Religion in all Ages, that thereby the Nations of the Earth may be Blessed in him: As I have clearly deduc'd and shew'd. But Jesus, (according to the Doctrine of *Protestants*) hath not had such a Religion scarcely since the Apostles times: And therefore the Nations of the Earth, have not been Blessed in Him: And consequently, if their Divinity be good, he is not the True *Messias*.

The Nations of the Earth, I say, for above these twelve hundred years, have not been Blessed in Jesus, by believing in him, for want of a *True Religion*, though very many of them, within this space of time, have been Converted to him, by the *Roman Church*, by the Labours and Industry of *Papists*, both in *Europe*, *Asia*, *Africa*, and the New-found World: Neither are they ever likely to be Blessed in Him: For if already he hath not taken order, to preserve a True, Divine, and *Pure Religion* among them, to bring unto them the Promis'd Blessing, that is, to Sanctify, and Save them: He is never likely to do it. For he is not likely to be wiser, or better, or more Powerful hereafter, than he hath been heretofore: Neither is he likely to come into the World again, to found a new *Church* and *Religion*, and to establish it better, then He did his first, for the Salvation of Mankind.

Out of all which it follows clearly and manifestly, that, according to the Doctrine, and fundamental ground of the *Protestant Religion* (which is, that the Church of Jesus, for many hundred years, hath shamefully and perniciously err'd in her Doctrine of Faith, and in the True Worship of God,) it follows, I say, out of this Assertion, clearly and manifestly, that Jesus was not, nor is not, the *True Messiah*, the *True Christ* and *Saviour of the World*. Behold, here the true depth of the *Protestant Religion*, and whether it directly leads, if it's search'd to the bottom: And doubt not, but that the Bird is naught, that lays so bad an Egg.

What will *Protestants* answer here, to struggle out of these narrow straits? Will they say, that although Jesus had not, for so many hundred years, any Visible True Religion; yet he had an Invisible *True Religion*, by which the Nations of the Earth were made Blessed? But then I demand 1st. With what Spectacles do these men, who thus Answer, see this *Invisible Religion*? Or how do they know there was any such in the World? What Text of the *Bible*, what History makes mention thereof? 2^{ly}. Who were the Preachers of this Invisible Religion? Who the Followers? What Nations receiv'd it? What *Sacraments* had it? What *Divine Service*, or *Worship of God*? In what *Churches* was it practic'd, or Caves, or Desarts? How did the Followers thereof know one another? What Candles did they use at their Meetings, all being Invisible amongst them? 3^{ly}. What Foolish *Heretick*, may not, by thus Answering, maintain, that his Devises were ever extant, though Invisibly, and that the Nations of the Earth by them have been Blessed, yet Invisibly?

This Answer then being too too Absurd and Ridiculous: Will other *Protestants* hope to evade, by saying, That although the Faith of the *Roman Church*, grew by degrees to be full of Errors and Superstitions; yet the Nations of the Earth, were Sav'd thereby, and thereby were made truly Blessed in Jesus? But then I demand first, whether the Faith of the *Roman Church*,

Church, be truly Holy, truly pleasing to God, and profitable to Man, or no? If it be not, how could God draw Men by his Heavenly Grace, to believe it? But if it be, why did *Protestants* at the first revolt from it? Or how durst they lately Persecute it? May they securely Persecute and seek to ruine that *Religion*, by which for so many hundred years, the Nations of the Earth, have been made Blessed in Jesus? I believe not.

Secondly, I demand by what Text of Scripture, or light of Reason, will *Protestants* maintain, that God by his Grace and special operation, can draw men to believe a false and *Superstitious Religion*? A *Religion*, that had so great need of Reforming, that the World was to be turn'd up-side down, and Infinite Tumults, and Bloody Broils to be set a foot, rather than not to undertake it? If God can draw men by his Grace, can move and stir them up, to imbrace and believe Errors and *Superstitions*, or *Religions*, that are Erronious and Superstitious; how is he not, in this respect, as bad as the Devil? Or upon what firm ground can we maintain, that the Religion of *Moses*, the *Religion* of *Jesus*, was Pure and Holy? By saying and proving that God was the Author of these *Religions*? That proves nothing, if God by his Grace, can draw men to believe *Errors* and *Superstitions*.

Thirdly, I demand If *Jesus* was the true *Messias*, and that God did intend, to draw the Nations of the Earth, to believe in him, and to make them Blessed by him; was he not able to provide himself of a True, Holy and *Divine Religion*; to which with his Honour he might draw them: But must he needs make use of a False, Blind, Superstitious one, to the extream Disgrace of himself? These Answers then being Absurd, and far from satisfying Prudent men: To maintain, that *Jesus* is the True *Messias*, and that the Promises of God, made to the *Patriarchs*, have been really fulfill'd in him: Will considerate *Protestants* grant and acknowledge, that he hath ever had in all Ages, a *Divine Religion*, wholly True; and truly
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Saving, spread over the World, to bring to the Nations thereof, the promis'd Blessing? If this they will do, they shall do like *Good Christians*: But then they must name a *Divine, Pure and Illustrious Religion*, different and distinct from *Papistry*, which hath Converted the Nations of the Earth to Jesus, and in all Ages hath made them Blessed in him: Which is impossible for them to do: Or else they must acknowledge, and grant, that *Papistry* is a Divine Religion, is wholly true, is the True Light of the Gospel of Christ, is his only Saving Faith, and abundantly apt and able, to bring to the Nations of the Earth, the Promis'd Blessing (all which is most true) as I hope they will grant; rather then deny, that Jesus was the True *Messias* and Saviour of the World, as some *Protestants* have done, to the assured damnation of their Souls: Being by this Argument choak'd; and not able to find, any satisfying Answer thereunto; unless they would yield, that *Papistry* is a Holy and Saving Religion, and the true Light of the Gospel of Christ: Which they being unwilling to yield unto, either for shame, or for their extream hatred thereof, turn'd either *Jews, Turks or Atheists*, and so made sure their Eternal Damnation. But our *Protestants*, I hope, will be Wiser, and will rather return to the Faith, of their Noble Progenitors, in which they may assuredly be Sav'd; than run into so great madness, and thereby perish Eternally.

Question XI.

Did the Church of Christ err heretofore, because Christ could not preserve her from erring, or because he would not.

MY Eleventh Demand of *Protestants*, is, if the Church of Christ, hath err'd, as they say, in her Doctrine of Faith, from whence proceeded, this her erring? Did this happen, because Christ could not keep her from erring; or because he would not? If he could not, how is he God? How is he Omnipotent? How is it True, that he had *All Power given him both in Heaven and Earth*, Mat. 28. 18. If Christ could enable his Apostles, to Preach his Religion, over the World, without danger of erring, and of deluding the Nations of the Earth; why could he not also Enable their Successors, the Ordinary Doctors and Pastors of his Church, to Teach and continue the same Religion, in all succeeding Ages, without danger of erring, and of misleading his People? If God could direct men to write his Holy Scriptures, without danger of erring; why can he not direct men, to explicate the same *Holy Scriptures* in all Ages, without danger of erring, in matters of Faith?

Well then, *Protestants* must say, that Christ could have preserv'd his Church, in all Ages, from danger of erring, in her Doctrine of Faith; but would not. But why would he not? Did the Increase of his own Credit and Glory, move him to this neglect, or the good of Mankind? Not the Increase of his own Credit. For what Credit, Honour, Glory could acrew and arise to him, by the erring of his Church? Doth this commend his Workmanship, in Founding her? His Wisdom, Goodness, Power in Governing her? I think not.

not. Nay, could it become the Wisdom of a Discreet man, to take so great Pains, and to suffer so Painful and Ignominious a Death, as Christ did, for the Founding of an Erring Church, which should Delude and Miflead the World? Would any *Honest Protestant*, if he had the like Power, that Christ had, have Founded so miserable a Church, as they esteem Christ to have Founded? I believe not.

Was it then, the good of Mankind, that invited Christ, to Constitute an erring Church? Truly no. For no good can come to men, by such a Church; but rather much harm; yea, infinite mischief. As endless Discord, Broils, Contentions; Bloody Encounters, uncertainty in matters of Faith; contempt of all Religion; and the ruine and destruction of Infinite Souls. For the Devil would never go about to seduce the Church, and to Pollute her Doctrine, with Errours and Superstitions, but to do Mischief, and to bring Souls to Perdition.

Wherefore seeing that it could not redound, either to the Glory of God, or the good of Men, that Christ should Found an Erring Church; it is a very gross Error, to hold that he did. And those, who so think; do greatly mistake, and exceedingly wrong the Wisdom, and Goodness of our Saviour; as will more clearly appear by the next Question.

Question XII.

*If the Church of Christ did Err, for so many Ages;
How can it be Defended, that God is Truly good,
and doth Truly desire the Salvation of Mankind?*

TWelfthly, If it be true, that the Church of Christ, for so many Ages, hath Err'd in her Doctrine of Faith: Imbracing, as it were, with both her Arms, and instilling into her Followers, many Pernicious Errors, many gross Superstitions: Notwithstanding, that Christ her Spouse and Saviour Promis'd, *Math. 16. That the Gates of Hell should never prevail against her.* That the Holy Ghost should *Abide with her Pastors for ever, St. John cap. 14.* and should *Teach them all Truth, Joh. 16.* That he himself would be with them *All days, even till the End of the World, Mat. 28.* And notwithstanding, that God Promis'd, that *His Spirit and Word should never depart from this Church, Isaias 59.* That she should *Stand for ever, Daniel 2.* And should *Never be Corrupted, Daniel 7.* Being indeed the *Pillar and ground of Truth,* As the Apostle affirms, *1 Tim. 3.* If I say the Doctrine of *Protestant Teachers,* about the Erring of the Church of Christ, being so contrary to the Word of God as it is, be true.

I demand of Prudent and Understanding *Protestants,* how it can be defended, that God is truly Good, hath a Fatherly care of Men, doth truly Love them, and tender their Spiritual good, and hath a true desire of their Eternal Salvation: Seeing, that whereas he doth freely permit the Devil, to fill the World, with False and Wicked Religions, with Abominable and Detestable Worshipps, to bring

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Men assuredly to everlasting Damnation: He himself (though he could most easily do it) doth not continue, maintain, and uphold in the World, in all Ages, so much as one True Religion, so much as one Holy and Divine Worship, to bring them to Salvation? No, not after that his Blessed Son made Man, by Infinite Humility, by Innumerable Labours undergone for his sake, by shedding his most Precious Blood, had endeavour'd to appease his Indignation, to mitigate his Wrath, and to Molify his Heart, and to gain and purchase Love and Mercy for them.

What Christian Breast, can believe so monstrous a thing as this? Or who can Harbour so base a Thought of the the Wisdom, Goodness, Sweetness and Mercy of God? Or how come Discreet and Understanding *Protestants*, to swallow so gross an Absurdity as this? If the Tenet of *Protestant Teachers*, touching the Erring of the Church, be true; how is that true which Christ says, *John 3. 16. That God so loved the World, that he gave his only begotten Son, that every one that believeth in him, perish not, but may have Life everlasting. For God sent not his Son to judge (that is to Damn) the World; but that the World may be Sav'd by him:* Or that which St. Paul says, *1 Tim. 2. 4. God will have all men Sav'd, and come to the knowledge of the Truth?* How I say are these Divine Assertions true, if to bring Men to Salvation, God doth not ever preserve a True Religion in the World? Doth not ever uphold the Truth of his Gospel?

For by False Religions, no man can be Saved; in regard, that the Devil, and not God, is the Author and Suggestor of False Religions, by which he intends the Damnation of Men, and not their Salvation, as is manifest. Yea, he neither can, neither will induce men, to invent a Religion able and fit, to Save men in. Mark this well, and also Note, that our Saviour, in the Sentence alleadg'd by the word

word *World*, doth not mean that only Age, in which He and his Apostles liv'd, nor those Men only, which then liv'd: But all following Ages, and all that were to live, even till the day of Doom. All which, God would have to come to the knowledge of the Truth; namely, of his Divine Gospel: And to save them all, he sent his Blessed Son into the World. And therefore we must of necessity grant, that he provideth the People of all Ages, of a True and Illustrious Religion, by which they may be Sav'd: And that he ever preserves, in all Ages, the Truth of his Gospel (of which the Apostle speaks in the Sentence alleadg'd) that so men may come to the knowledge thereof.

For if the true Gospel of Christ, be not extant in all Ages, how hath God a true Will and desire, that the People of all Ages, should come to the knowledge thereof? Neither is it sufficient, that it be extant in the *BIBLE*, for all to come to the knowledge thereof: For all cannot read the *Bible*; neither can those which are skill'd in Reading, thence pick out the true Gospel, without the help of a True *Interpreter*, as I before have shew'd: But it must be ever extant in the Doctrine, and Teaching, of the Ordinary *Doctors* and *Pastors* of the Church, whom others are bound to *Hear and Obey*, Luke 10. Heb. 13. And of whom they are to learn Divine Faith, which is gotten by *Hearing*, Rom. 10. which is clear out of *Matth.* 24. where Christ expressly foretells, that his True Gospel, (*viz.*) the same that he Taught, should be *Preached* to all Nations, even till the end of the World, as I have before Noted: And therefore the True Gospel must not lurk in the *Bible*, but be ever extant in the Preaching of the Church.

Out of that which hath been spoken in this *Question*, who doth not see, that the Prime and Fundamental Article, of the *Protestant Religion*, doth not only extreamly Disgrace the Wisdom, Goodness and Mercy of God, and ex-

tenuate the Merits of Christ ; but doth also tend to the Denial of all Christianity : to the utter neglect of God : Yea, and to plain *Atheism* it self ? For who will think, that the Son of God, really Dy'd for Mankind, if he gain'd so little for them ? Or that there is a God, that doth truly Love Men, and tender their Good, if he be so mindless of them, and of their Eternal Happiness and Salvation. The tending then of the *Protestant Religion*, so much to the Disgrace of Christ, and of God, doth clearly shew, who was the first suggestor of it.

Wherefore how certain it is, that there is a God, who is Infinitely Wise, Good and Merciful ; and who doth truly Love Mankind, and tender their Eternal Good : And how certain it is, that Christ the Son of God, Died for us, took a most Provident course, for our Salvation ; and that his Merits are of inestimable worth : So certain it is, that God hath ever preserv'd in the World, a True, Divine and Illustrious Religion, in which Men may be Sav'd if they will. For Christ did not *Light up a Candle to put it under a Busbel*, Mat. 5. And so certain it is, that the *Protestant Religion*, which is Erected upon so bad a Foundation as the Erring of the Church is, is neither good, nor sufficient to Salvation.

Question XIII.

If the Church of Christ did Err, from the True Light of the Gospel for so many Ages ; could he find none fit, in so many hundred years, to restore the same, till Luther (falling out with the Pope, and breaking his Vow of Chastity,) began to Teach a New Religion tending to Liberty and Looseness ?

TO make way for my next demand, I must again repeat, that *Protestants* Believe and Teach ; that the Church of Christ, quickly fell from that Purity of Doctrine, which he and his Apostles deliver'd unto her : And that shortly after their times, her Pastors and Doctors, by Humane Inventions, and Traditions, Obscur'd the true and sincere Light of the Gospel : And obruded upon their Followers, many gross Errors about Faith, many vain and hurtful Superstitions, in the practice of Religion, and about the Worship of God. In which she continu'd, still increasing them, for 1400, 1200. or at least a thousand years : And from which, she ought long ago, to have been cleans'd, but was not, through the Ambition, Negligence, or gross Ignorance, of her Pastors. Who living in Blindness themselves, lead their Followers in Blindness, as *Protestants* imagine. Who therefore call this long tract of time, in which they esteem the Church to have Err'd, the time of Blindness : But how Blindly, may partly appear by that which I have already said, partly by this.

That those Articles of the *Old Religion*, which these men account Errors, are the prime parts of the Religion of Christ, which tend to good Life, to nourish Piety, and to inflame
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Devotion ; and which he ordain'd to Animate, Help, Curb, and Cure, our sluggish, weak and frail Nature ; and to bring his People, to live in the Fear of God, to walk in his Holy Commandments ; to live according to Conscience, to abstain from Evil, and to do Good ; To *Crucifie the Flesh and the bad Desires thereof*, Gal. 5. 24. And in a Word, to imitate studiously his own Blessed Life, and the Lives and Actions of his Holy Apostles, and other prime Saints, who *Forsook all to follow him*, Mat. 19. 27.

Such are those Articles, of the *Old Religion*, which bind under pain of Damnation, to the necessity of keeping the Commandments of God (by abstaining from Mortal Sins, such as are Murder, Fornication, Theft in a notable quantity, Perjury, and the like, by which property they are broken) to the necessity of Fasting, as the Church Commands : Of Confessing all grievous sins Sacramentally to a Lawful and Authoriz'd Priest ; Of doing Pennance for them, in this Life, or of Suffering severe Punishment in the next : Of restoring other mens Goods unlawfully gotten, or possess'd ; and to the necessity of obeying the Church, and all other Lawful Superiours, in things appertaining to their Power.

Such also are those Articles, which Teach the merit of good Works proceeding of Grace, and done in the state of Grace ; and the excellency of the Evangelical Councils of Christ, of perpetual Poverty, Chastity and Obedience, practic'd in the Church of Christ, even since the Apostles times, by innumerable Holy Men and Women.

All which Articles, and divers others connex'd with these, are the things which *Protestant* Teachers repute Errors, and dislike in the *Old Religion* ; as restraining too much from the Liberty of the Gospel ; that is, (to speak plain *English*) from the Liberty of the Flesh, from *Venus* and *Bacchus* : Which Liberty is chiefly intrench'd upon, by the *Roman Church*, in that she will not admit any to the high and Heavenly

venly Function of *Priesthood*, who will not Voluntarily *Geld themselves for the Kingdom of Heaven*, (Mat. 19. 12.) By Vowing perpetual Chastity ; which point indeed doth chiefly sting many *Protestant Teachers*, and doth incite them to rage so furiously, and to stand out so Rebelliously, as they do, against this their True and Antient Mother ; though divers of the more Learned amongst them, do it, with some Reluctation of Conscience, which tells them, that Chastity is a Decent, dignifying and excellent Ornament of *Christian Priests* ; and which therefore not Obscurely foretells them, that the short solace, which a Wife, in this Life affords them, is likely to cost them in the next, the Eternal loss of their Souls.

But to come to the matter and question here intended. If the Church of Christ did Err, from the true Light of his Gospel, so many Ages, and imbrace so many gross and dangerous Superstitions (as She is accus'd to have done) I demand of Prudent and Considerate *Protestants*, how it could become the Wisdom, Goodness and Mercy of God, first to drive off, and defer the Cleansing and Reforming of his Church, so many hundred years, to the great Dishonour of Himself, and of his Blessed Son, and to the loss of Infinite Souls ; and then after so long a tract of time, to make choice of such Instruments ; as *Protestants* imagine he did, to restore again to the World, the true Light of his Gospel.

Could he find none fit, to take in hand, and to bring to effect, this Needful, Merciful, and *Holy Reformation*, till *Martin Luther*, a Cholerick and Bold *Austine-Fryer*, Incens'd with Anger, because the Preaching of certain Indulgences, granted by the *Pope*, was committed to the *Dominican-Fryers*, and not to his Order, fell out with the *Pope* ; cast away his Religious Weed, brake his Vow of Chastity, which he had long kept, Married a Nun Consecrated

crated to God, and plung'd himself into a Carnal course of Life?

Could God, I say, find none fit, neither amongst the Fathers of the Primitive Church, nor amongst the Saints and Sages of the next thousand years: to be the Actors, of so Needful a *Reformation*; till the Love of Carnal Liberty, made *Luther* and his Brood, shew themselves to the World? There liv'd in those times, *St. Basil* the Great, *St. Hierome*, *St. Ambrose*, *St. Augustine*, *St. Gregory* the Great, Venerable *Bede*, *St. Bernard*, *St. Anselme*, *St. Thomas* of *Aquin*, *St. Bonaventure*, beside Innumerable others, all excellent Men, for Learning, Wisdom, Sanctity; and all so Devoted to God, that He had them all at his command: And yet among all these, could he find none so fit, to be his Instruments, in the Divine Work, of *Reforming* his Church, and of restoring again to the World, the true Light of his Gospel, as *Luther* and his Associates? Who dares Pawn his Soul hereon?

Especially if he consider, that these Men, were not only destitute of Excellent Sanctity of Life, (which those usually have, who are Gods peculiar Instruments, in the effecting of any such kind of work) but were also branded with all the Marks of False Prophets, of Perfidious *Hereticks*, as Learned *Protestants* cannot but know: Insomuch, that it is not possible for them to give a proper and True Definition of an *Heretick*, but therein they must involve, and inclose *Luther*, *Calvin*, *Zwinglius*, and such other prime Founders, of the *Protestant Religion*.

How improbable then a thing is it, that God among so many Wise, Learned and Holy Men, as flourish'd in his Church, in the long tract of above a thousand years, could not find any fit, to be by him particularly employ'd, for the restoring of the True Light of his Heavenly Religion, to the World again, (if it were lost) till *Luther* and his Carnal,

carnal and jarring Off-spring appear'd ? And how slenderly do *Protestants* provide for the safety of their Souls, who hazzard them upon so manifest a Falshood as this ?

Question XIV.

Whether God, by Miracles, can draw and incline men to believe a false Religion, or no ? Where it is shewed, that God, by Miracles, did draw our Fore-Fathers, at their first Conversion to Christianity, to believe Papistry.

MY Fourteenth Demand is, Whether God by Miracles, can move and draw Men to believe a false Religion, or no ? Or thus, whether Men may safely, and without danger of their Souls, esteem that Religion False, VVicked, Pernicious, and worthy to be hated and persecuted ; to believe which, God doth stir up, and induce men, even by Miracles ? as by curing the Lame, Blind, and the like. I think no understanding Protestant will be so ill advised, as to affirm this, for he that should so do, should utter a manifest Blasphemy, tending to the denial of God, and of all Christianity. For he that draws men to believe false Religions, cannot be a good Spirit, but a Bad, cannot be God, but the Devil ; (as is manifest,) or the Devils Agent, God being infinitely VVise, Good, and True, and a zealous Hater of all Falshood.

Moreover, what certainty can we have of the Truth of the Scriptures, of the Doctrine of *Moses*, and of Christ; or that Christ was the true *Messias*, and Saviour of the VWorld, if God by Miracles, may draw and induce men to the imbracing of a fallè Religion? Far then be it from all true Christian Breasts, to hold so great a Blasphemy as this; and therefore let me lay for a sure and uncontroulable Ground, that God by Miracles cannot draw men to imbrace a false or bad Religion; and that therefore, that Religion, to believe which, God by Miracles doth stir up, and induce, is not Bad, Superstitious, and False, but true, Holy, and Divine; yea, wholly True, and the only Saving Faith of Christ; because there can be but only one Faith, but only one Religion in the VWorld, that is intirely True, and truly Saving, as I before have shewed. This Ground being agreed upon, which Christianly cannot be denied, I propose to all prudent and considerate Protestants, this Syllogism.

That Religion, to believe which, God by Miracles doth stir up, and draw, is wholly True, Divine and Saving. But God by Miracles, doth stir up, and draw men to believe Papistry: Ergo, Papistry is wholly True, Divine and Saving; yea, it is the only Saving Faith of Christ. The Major is clear and certain, out of the Ground laid. The Minor I could prove by the Testimony of innumerable grave Authors, and by relating the Conversion of divers Heathen Nations to Christ; brought to pass in former Ages, and also in our Times. But omitting these, to avoid Prolixity, I will only insist upon the Conversion of our own Nation to Christ, which was effected a thousand years ago, by forty Holy Monks, sent hither by Gregory the Great, then Bishop of Rome, (St. Austin, the first Archbishop of Canterbury, being the Cheif of them) who converted our Fore fathers, not to the Protestant Faith (which then

then was not so much as thought of in the VVorld, but to Papiſtry ; for what Religion ſhould the *Pope* ſend in, and Monks bring in, but Papiſtry ?

This is manifeſt by the Churches, Altars, Abbeys, Monasteries, Nunneries, which our firſt Chriſtians built. By the Names which they impoſed upon Churches, and upon ſundry Days of the Year ; as *Chriſtmas*, *Aſh-Wedneſday*, *Palm-Sunday*. By the *Croſſes* which they every where erected. By the *Pictures*, wherewith they adorned their Altars, and the *Glaſs Windows* of their Churches. By their perpetual Subjection to the *Pope*, and the Paying of the *Peter-pence* unto him, from the Time of King *Inas*, even to *Henry* the Eighth.

Yea, This is ſo evident, that even the moſt earneſt of the Proteſtants cannot deny it. *Bale Cent. 1. Fol. 3.* ſaith, *That Auſtin was ſent from Gregory to ſeaſon the Engliſh Saxons with the Popiſh Faith.* Doctor Fulk, *Conſu. of Purg. pag. 333.* for this cauſe ſearms our *Conversion to Chriſt, our Perverſion.* *Danæus, Reſp. ad diſput. Bellar. Part. 1. pag. 780.* Terms the ſame, *The Inebriation of the VVhore of Babilon.* Mr. Aſcham, *Apol. pro cæna, pag. 33.* Calls St. *Auſtin*, (who brought our Fore-fathers from worſhipping the Devil, to worſhip Chriſt, *(The Overthrower of true Religion, and the Eſtabliſher of Popiſh Doctrine.* Mr. *Hariſon*, in his *Description of Britannie*, ſet before *Hollinſhead*, in plain terms confeſſes, *That Auſtin came and brought in Popery.* *Bale, in Catalog. cent. 14. pag. 117.* ſaith, *That Auſtin, by his Interpreters, taught our People the Papiſtical Faith.*

The ſame is clear out of the *Magdeburgians*, *Luke Oſiander*, and others, who ſhew, that ſcarcely there is a Ceremony now uſed by Papiſts, that was not then brought in by St. *Auſtin*. And ſo there can no doubt be made, but that our Fore-fathers, by their firſt Converters, were

made Papists, and that that Faith in Christ, to which God by his Grace did draw them, was *Papistry*. It rests then to prove, that to this Faith, God did convert, and draw our Fore-fathers, even by Miracles. VVhich Point being well and firmly proved, no prudent man will deny, but that Papistry is truly and really a Holy and a Divine Religion, yea, the true Light of the Gospel, and the only Saving Faith of Christ, as my former Syllogism, doth demonstrate.

That God then by Miracles, did incline and draw our Fore-fathers to believe and imbrace that Faith and Religion which *Austin* taught, that is, Papistry ; is testified first by Venerable *Bede*, a Holy, Grave, and Learned Author, who living near the Time of our Conversion, while things were yet fresh in Memory, and writing out of the assured Records of the whole Business then extant, and to no meaner a Person than a King, is not likely to have erred through ignorance, or to have feigned. This wise then and Holy man, in his first Book, C. 26. speaketh thus.

But when the King himself, being much delighted with the Purity of their Life (namely, of Augustin and his Associates) and the Example of their Godly Conversation, as also with their sweet Promises, (which to be true, they proved by working many Miracles) did believe, and were Baptized ; there began more and more daily to resort unto their Sermons, and renouncing the Rites of their old Gentility, to joyn themselves by Faith, to the Unity of the Holy Church of Christ. Thus in this place, *Bede*.

Who in his Second Book, C. 2. relates a Famous Miracle wrought by God, at the humble Petition of *Augustin*, to witness the Truth of that Religion, which he and his Associates taught, which hapned thus. Blessed *Austine* being desirous, not only to convert the English to Christ, but also to reform some Errors crept in amongst the Britans,

sans, about the keeping of Easter, and the Ceremonies of Baptism, and to have the help of the *Britans*, in the Conversion of the *English* ; procured a Meeting betwixt himself and the Learned of the *Britains* ; at which, when after long Disputation, the *Britans* would not yield ; to bring the Matter to some issue, *St. Austine* said.

Let us make our Prayers to God, who maketh of one Mind the Inhabitants of his Fathers House ; that he, by Heavenly Signs, would vouchsafe to shew which Tradition is to be followed, and by which way we ought to hasten towards his Kingdom. Let some sick Body be brought hither, and by whose Prayers he shall be cured, let his Faith and Operation be esteemed by all, to be pleasing to God, and to be that which we ought to follow. To which, though unwillingly his Adversaries agreeing, a Blind man of the English Nation was brought, who being offered to the British Priests, and receiving no Help by their endeavours ; Austin at length, by just necessity, compelled, bowed his Knees to the Father of our Lord Jesus Christ, beseeching him, that he would restore to the Blind Man, the Sight he had lost, and by illuminating one man corporally, would inkindle in the Hearts of many, the Light of Spiritual Grace. Presently the Blind Man received his Sight, and Austin by all is proclaimed to be the true Preacher of Heavenly Light. Then the Britains confessed, that they perceived that Austin taught the true way of Justice, but they could not forsake their old Customs, without the Consent of the rest of their Side. Thus *St. Bede*.

What will Protestants say then ? Will they deny that this Miracle was wrought ? Will they pawn their Souls that *Bede* recounts a Fable ? I believe not, *Bede* being so Wise and Honest, the Meeting so Solemn, the Fact so Publick and Famous. What then, will they attribute this Miracle to the Devil ? That indeed were desperately done, *Austine* praying to Gon, and not to the Devil, and the Devil would think

think himself much honoured by them, for attributing so great Power unto him; for the Truth is, that although he can do many juggling Tricks, yet to restore Sight to the Blind, far surpasseth his Skill, and lies far without the Sphere of his Activity.

Will they then yield to the Truth, and admit that both the Miracle was wrought, and that it was the Work of God? If this they grant, they also must admit, that *Papistry* is the true Religion of Christ; and so they must not only leave to hate and persecute *Papists*, but *Papists* also they must become, unless they will run head-long to eternal Perdition; for God wrought this great Miracle to testify, that That was the true Religion, and the right way to Salvation, which *Austine* taught. And what taught he? *Papistry* certainly, even plain *Papistry*, as I before did shew, even by the Confession of Learned *Protestants*. *Papistry* then is the true Religion, if Credit be to be given to God.

The Second that I bring to witness St. *Austines* Miracles, is St. *Gregory* the Great, a Holy, Learned, and wise Prelate, of whom *Bede* thus relateth, *Lib. I. c. 31. At which time Gregory sent unto Austine an Epistle, concerning the Miracles which he knew were done by him. In which, (that through the Multitude of them, he should not come within the danger of Vain-glory) he exhorts him with these Words. I know my most dear Brother, that the Omnipotent God, by thy dilection, doth shew great Miracles toward that Nation, which he hath chosen. Whence it is needful, that for the same Heavenly Gift, thou shouldst Joy with Fear, and Fear with Joy. Rejoyce because the Souls of the English, by these outward Miracles, are drawn to inward Grace. But Fear, (least among these Signs, which are done) thy weak Mind elevate it self thorough Presumption, and while without it is raised to Honour, within it fall into Vain-glory. And again, Whatsoever*
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Power, in working Miracles, thou hast, or shalt receive, esteem, the same to be bestowed, not on Thee, but on Them, for whose Salvation thou hast it. Thus in this Epistle St. Gregory, where I would beseech every considerate Protestant, to weigh maturely with himself, whether it be likely, that so Grave, Eminent, Conscientious, and VVary a Prelate, as Great St. Gregory was, would have written thus to *Austine*, if he had not been well inform'd, by sure and certain testimonies, of the Multitude of Miracles wrought by him, for the Conversion of the English?

So certain indeed, was this Holy Doctor, of the Miracles of *Austine*, that he feared not to insert some mention of them, into his Famous VVork upon *Job*, as *Bede* testifies, *Lib. 2. c. 1. Behold*, saith he, *the Tongue of the English, which lately knew nothing, but to mutter barbarously, now hath begun to resound in the Praises of God, the Hebrew Alleluja, &c. Because by Precepts, by Heavenly Words, and also by shining Miracles, the Virtue of Divine Knowledge is infused into them. By which Words*, saith *Bede*, *Blessed Gregory declares, that St. Austine and his Associates, did bring the English Nation to the Knowledge of the Truth, not only by the outward sound of Words, but also by the help of Heavenly Miracles.*

VVhich Holy Gregory testifieth also, to *Eulogius* Patriark of *Alexandria*. To whom, relating with joy, the Conversion of the English. *Lib. 7. Epistol. 30. Indiſt. 1. Know then*, saith he, *that whereas the English Nation, &c. remained hitherto in Infidelity, I did by the help of your Prayers, &c. send unto that Nation (Austine) a Monk of my Monastery, to Preach to them. &c. And now Letters are come to us, both of his Health, and of the Work he hath in hand. And surely, either He, or they which were sent with him, work so many Miracles in that Nation, as they may seem to imitate therein the Power and Miracles of the Apostles themselves. Thus to Eulogius Gregorius.*

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By whose most grave, and so often iterated Testimony, as also by, St. *Bede*, it seems to be convinced, that *Austine* and his Associates, did draw the English to Papistry, not only by the Sanctity of their Lives, and by Preaching, but also by great store of divine and undoubted Miracles, even such as were like to the Miracles of the Apostles.

But that which striketh this matter dead, and which proves undeniably, the intercourse of Divine Miracles, in our Conversion to Christ, is the Epitaph placed upon the Sepulchre of Blessed *Austine*, shortly after his Death. For who can perswade himself, that King *Ethelbert*, newly then converted, and full of Divine Zeal, and of the Love of the Truth, would permit, or the Holy Bishops which St. *Austin* left behind him, attempt to inscribe upon his Tomb, notorious Lies and Fictions, to the Scandal of the King and his People, in the Infancy of their Christianity, which many then living could easily have controulled, if a VVorker of Miracles *Austine* had not been ? But hear the Epitaph recorded by *Bede*, *Lib. 2. c. 3.*

Here resteth Blessed Austine, the first Arch-bishop of Canterbury, who was sent hether by Blessed Gregory, Bishop of Rome, and aided by God with the Operation of Miracles, did bring King Ethelbert and his People from the Worship of Idols, to the Faith of Christ, and fulfilling in Peace the Days of his Office ; dyed the Seventh of the Calends of June, the same King yet Reigning.

Thus the Epitaph, into which no man of VVit, Modesty, or Honesty, would have inserted the Gift of Miracles, if it had not been notoriously true, that this our Apostle was therewith adorned, and by the help thereof, did convert the English from Idolatry to the Faith of Christ.

And so it resteth inevitably proved, that God by Miracles did draw our Fore-fathers to *Papistry*. Whence it as evidently followeth, yea much more evidently, that *Papistry* is a Divine and Holy Religion, intirely True, and really the True Light of the Gospel, and the only saving Faith of Christ; which no Man can Hate, Impugne, Persecute, without the high offence of God, and extream peril of his own Soul. This, I say, is most clearly proved, and evicted, by the Argument drawn from the Miracles, which it pleas'd God to work, for the Conversion of the *Englisb*.

Neither let any Protestant flatter, and delude himself, by thinking, that a satisfying Answer may be made thereunto, for certainly it cannot; for neither can it be deny'd, with any colour of Truth, that such Miracles were done, for the Conversion of the *Englisb*, as are certified by *Bede*, by *Gregory*, by the Epitaph. Neither can it be maintained, that God by Miracles may draw Men to a false and wicked Religion: And as impossible it is to prove, that the Devil was the Author of the Miracles wrought by Saint *Austin*.

For if the Devil could never yet effect such Miracles, to draw Men to false and wicked Religions, as to Judaism, Arianism, Turcism, Paganism, or to the direct and express worship of himself: How great madness is it to think, that he wrought these Miracles, to draw Men from himself to Christ? From the worship of False Gods, to the worship of the True God?

If any protern and wrangling Wit, will reply, that the Devil effected these Miracles, not to draw Men to Christ, but to *Papistry*, which contains the worship of Saints and Angels, a thing very pleasing to the Devil. I demand, whether it be more pleasing to the Devil, and displeasing to God, to have Christ worshipped for God, and his Angels and

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Saints honoured, (not as Gods, (for that is the Fiction of Protestants, not the Fact of Papists,) but as sanctified Creatures, dear to God, and by his Grace Dignify'd, and made worthy of Respect and Honour,) then to have wicked Men, senseless Creatures, the Devil himself worshipped for Gods ? May not a Jew, a Villain, a Miscreant wrangle, according to this Example, and say, That the Miracles, which are said to have been wrought by Christ and his Apostles, were wrought indeed by the Devil, to draw Men from the True Worship of God, prescribed by the Law of *Moses*, to the False Worship of a Crucify'd Man ? Far then be it from the hearts of prudent and sober Men, to attribute to the Devil, the manifest works of the Holy Ghost, so to maintain a Faction, (to their own Perdition,) against the True and Saving Faith of Christ, proved most clearly by the Miracles of *S. Austin*, to be no other, but the *Roman Catholick Faith*, styled by *Protestants*, *Papistry*, and *Popery* .

Question

Question, XV.

Out of which Religion, the Elect of Christ, are to be gathered, at the day of Judgement ?

BEcause divers Protestants, especially of the purer strain, esteem themselves to be the Elect of the Lord ; and adorn, not seldom, their Brotherhood, with this goodly Title: That these Men may see the folly of this their proud presumption, I demand, Whether the Elect of God, are to be gathered out of all Ages, and out of all the Quarters of the World : Or, out of some few Ages, and out of some small Parcel of the World ? If they are to be gathered only out of some little part of the World : How is that true, which our Saviour says, *Matth. 24. 31. And he (the Son of God,) shall send his Angels with a Trumpet, and a great Voice: And they shall gather together his Elect from the four Winds, from the farthest parts of Heaven, even to the ends thereof?* Or that true, which the Elect themselves say, *Rev. 5. 9. Thou art worthy, O Lord, to take the Book, and to open the Seals thereof: Because thou wast slain, and hast redeemed us to God, in thy blood, out of every Tribe, and Tongue, and People, and Nation?* Or that which St. John says, *Rev. 7. 9. After these things, I saw a great multitude, which no Man could Number, of all Nations, and Tribes, and People, and Tongues, standing before the Throne, &c.*

How, I say, are these most express places of God's Word true, if his Elect are to be gathered only out of some small Parcel of the World, possessed by the purer sort of Protestants ? But if according to these express and clear places, the true Elect of God, are to be gathered out of all the

quarters of the World, and Nations of the Earth ; as most certainly they are : How dangerous is the state of all *Protestants* and how ridiculous the presumption of those Puritings, who being but Birds of Yesterdays Hatching, and Nestled only in a Corner of the World, will needs be, forsooth, the Elect of the Lord, and the only Guests that must be admitted to his Banquet ?

But let not *Protestants* here deceive themselves, by imagining, that although for many Ages, they were not extant, not ever hitherto spread over the World ; yet that hereafter they shall arrive to this happiness. For first, If God hath not yet made use of their endeavours, to convert the Heathen Nations of the Earth to his Son ; when is it likely that he will change his Stile, and rejecting his old Workmen, imploy the Leaden Zeal of these new, Laborers shall I say, or Loyerers ?

2. When will the Needle of these Mens Zeal, point toward the Conversion of Heathen Nations ; seeing that when it was newly touched, and in it self most vigorous and active, it only turned toward the perverting of old Christians, never minding the misery of Heathens ?

3. What real hope can there be, that *Protestant Teachers*, will ever spread their Religion over the World, by converting Heathen Nations to Christ ; seeing they are destitute of *Unity in Doctrine*, of excellent Sanctity of Life, and of the gift of Miracles ? All which are necessary for the effecting, of so hard and Divine a work, as the Conversion of Heathen Nations is ; as is manifest by the Example of the Apostles, and of all the excellent Labourers of the *Catholick Church* : Which hitherto have been the Converters of Heathen Nations ? Certainly none at all. And as little solid hope can *Protestants* have, that they shall one day be gathered together, by the Holy Angels, and placed amongst the Elect of God ?

For

For certain it is, that the Elect of God, are to be gathered out of the Professors of the True Faith and Religion of Christ : (which is but one, as I have already shewed, and as the Apostle affirms, *Ephes. 4. 5. One Faith, one Baptism, one God,*) and out of his True Church, and Fold. Which also is but one, as he himself doth teach, *John 10. 16. And other Sheep I have, that are not of this Fold : Them also I must bring, and they shall hear my voice ; And there shall be made one Fold, and one Pastor.*

Out of which words, note, First, That Christ speaking of his Church, as she was to be, after the Conjunction of the Jews and Gentiles together in one Faith, assures us, that she should be *One Fold* ; namely, under one Visible Head, one Jurisdiction, one Government, having one Faith, one Worship of God, one Communion, one means of Sanctification, for the Flock of this Fold.

Note, Secondly, That by this *One Pastor*, that was to be made, after Christ spake these words, may well be meant, (not only Christ himself ; who was then the *Good Pastor*, ver. 11. and was not so made after this time,) but some other Supreme Ministerial Pastor, made by Christ, after the speaking of these words, to preserve Unity in his Church ; and fittingly to govern her, under himself : Which was no other, but blessed *Peter*, made Supreme Pastor, of the Flock of Christ, *John 21.* which Office he left to his Successors.

Thirdly, note, That the Voice of the Church of Christ, preaching in all Ages to the Nations of the Earth, to bring them to his Fold, is the Voice of Christ, by his own acknowledgement : *And they, saith he, shall hear my Voice :* According to that of *Luk. 10. 16. He that heareth you, heareth me.* And so Christ hath hitherto preached, and doth yet preach to the Gentiles, not by his own Corporal and Personal Voice, but by the Voice of his Apostles, and of
their

their Successors, the Ordinary Doctors and Pastors of his Church : Whose Voice is his Voice, because by him they are sent to teach, and by him in their teaching are Guided. And in like manner, the sound of the Apostles doth yet go forth into all the Earth, *Psal.* 18. *Rom.* 10. And must go forth even till the day of Doom, for a Testimony to all Nations, *Matth.* 24. 14.

Now then, seeing that the *Elect of God*, are to be gathered out of all the World, and out of the Fold and Flock of Christ : And that Christ verily and really hath but one Fold, one Church, one Faith, one Flock, and one Supreme Pastor under himself, to guide fittingly this large Fold, this great and numerous Flock, spread over the VWorld ; And seeing also, that the Protestants are neither spread over the VWorld, that the *Elect of God* may be gathered out of them ; nor united to that Flock, nor participants of that Faith which is spread over the VWorld ; nor within that Fold, that is One, nor under the Government and Feeding of that one Supreme Pastor, of whom Christ speaketh : Deplorable for the present is their Case, most dangerous their State, vain their Labour, and fruitless their Hope : And so it will ever be, until they return to this Flock and Pastor again. VWhich return, how safely in Conscience, and prudently they may make, my next Question will declare.

Quest.

Question XVI.

Whether Protestants, or Catholicks do take the surer way to Eternal Happiness : Where it is shewed, That Papistry, by the judgement of all Learned Protestants, is a Saving Religion ; and consequently the securer way.

THe Doctrine delivered to Christian People, concerning Heaven and Hell, doth teach the one to be a place of such unspeakable Happiness : And the other of such inexplicable Misery, that no discreet Man among them, will stick to say, (if he be asked,) that every Man and Woman, doth stand most deeply obliged, out of their Duty to God, and the natural Love they owe to themselves, to take the surer way, when doubt is made, to gain the one, and to avoid the other.

To take, I say, the surer way, when doubt is made about the ways, which are said to lead to Heaven, or to bring to Hell. Amongst which ways, two are of chief esteem, the *Catholick* and the *Protestant*, the *Old* and the *New Religion*. Both which are said to be sure ways to Heaven ; yet both are doubted of. The *Old* is doubted of, among Christians, only by a few of the *Protestant Party*, who are neither of the best Learned amongst them, nor of the most discreet. For *Learned Protestants* generally hold, that the *Old Religion*, that is, *Papistry*, is a *Saving Religion*, and a secure way to Heaven ; and that those which live and dye therein may be saved. Here this witnessed by their own Pens ; and, first, by Doctor *Covel* in his defence of Mr. *Hooker's* Books of *Ecclesiastical Polity*,
Published

Published by Authority : Where he teacheth this at large, saying, Page 77. *We affirm them of the Church of Rome, to be part of the Church of Christ ; and that those which live and dye in that Church, may notwithstanding be saved.*

The same is taught by Doctor Field, in his Third Book of the Church, cap. 46. pag. 182. saying, *We doubt not, but the Church, in which the Bishop of Rome, with more then Lucifer-like Pride exalted himself, was notwithstanding the True Church of God : And that it held a saving Profession of truth in Christ ; and by force thereof, did Convert many from Errour.*

And by Doctor Some, in his defence against Penry, pag. 182. saying, *In the Judgement of all Learned Men, and all Reformed Churches, there is in Popery a Church, a Ministry, a True Christ.* And pag. 176. *If you think, saith he, that all the Popish sort, which died in the Popish Church, are damned, you think absurdly, and dissent from the Judgement of Learned Protestants.* Thus these Prime and Learned Protestants ; to whom I could add many more of later date, but that it is needless, in regard that all moderate Protestants do grant, that Papists may be saved.

Yea, this is the common Tenet of all Learned Protestants, and of all Reformed Churches, as you have heard out of Doctor Somes. And not without cause, in regard that Learned Protestants see well enough, that if this they should deny, they should not only very rashly, and without any sure ground, condemn to Hell all their Fore-fathers, and the rest of the Christian World, for above a Thousand Years before Luther, (not being well able to save from this Censure, the Antient Fathers, and innumerable other Learned Men, and Holy Saints,) but should also lay open a fair way to plain Atheism ; to the utter denial of Christ, and of God ; as my Tenth, Eleventh, and Twelfth Questions, do very clearly demonstrate.

And

And therefore I may, without danger of slander, affirm, That those Protestants which deny Papistry to be a saving Religion, and hold that Papists are not saved, are neither of the best Learned, nor of the Wisest sort. For if they were Learned, they would easily gather out of the Doctrine of the Scriptures, and the Histories of the Christian Church, that to deny Papistry to be a saving Religion, is to deny Christ, in effect, as I have before shewed. And if they were discreet and wise, they would not so rashly condemn, to the pit of Hell, the whole Christian World ; together with their Fore-fathers, for so many hundreds of years, in which Papistry reigned over the World, without any firm ground, or urgent reason at all. Unless their own mistaking, and ignorance, must be reputed a firm ground.

For setting these aside, (by which their mis-informed, and mis-guided Zeal, doth take Papistry to be that which it is not) what can they bring firm and solid, to prove that Papistry is not a saving Religion? Will they say, that Papists are ignorant of, or do not rely upon a certain special Faith, by which they esteem themselves to be the Elect of God ; and to be Cock-sure of Salvation? Be it so. Neither did the Prophets, nor the Apostles, nor the Ancient Fathers, rely upon this special Faith, as is evident by their Lives : For they applied themselves to Holy Works, to much Prayer, to frequent Fasting, to great Austerity and Mortification, seeking by these means, to make sure their Vocation, 2 *Pet.* 1. 10. and really working their Salvation in fear and trembling, as the Apostle adviseth, *Philip.* 2. 12. For all which Labour, Care and Austerity, this special Faith is a *Supersedeas*, as is manifest by the Lives and Actions, of those which rely thereon.

Wherefore, if for want of this *Sin-nourishing special Faith*, Papists do perish, both Patriarchs, Prophets, Apostles, and

the Ancient Fathers ; yea all the Saints and Holy Servants of God, which lived from *Adam's* time to *Luther*, must perish with them. For none of these were acquainted with, or relied upon this special Faith. Otherwise there would have been clear, and manifest mention thereof, in the Holy Scriptures ; in which the Holy Ghost, not once or twice, but most frequently would have inculcated the same, if it had been so needful, that without it, Men could not be saved. But seeing that in all his Divine Word, he hath made no clear mention thereof, Papists cannot be in danger, for not relying thereon. But rather those which rely thereon, are in manifest danger of Eternal Perdition ; because in so weighty a business, as their Everlasting Happiness is ; they forsaking the received Doctrine of the Christian World, in the point of Jurisdiction, rely upon a meer chimerical Fiction of their own, as at their death they will find.

What then ; will these Zealous Precisians exclude Papists from Heaven, because they commit Idolatry ? But this foul and foolish Crime, Papists do no where commit, but in these Mens mistaking Brains, as is evident to all that know what Papists believe. But Papists, they will say, do Err in divers points of Religion ; and therefore they cannot be saved. But do not all Churches Err, in these Mens concept ? Are not all subject to Erring ? Let them then either yield, that Erring Religions are saving ; or else let them boldly teach, That Jesus Christ, hath not provided the World of any means of Salvation ; seeing he hath not established therein, (as these Men imagine) any Religion, that is not Erring. By all which it is clear, that in these parts of the World, none do doubt, but that Papistry is a Saving Religion, saving a few unlearned Precisians, who doubt of this, but very indiscreetly, as I have shewed.

But

But on the contrary, all the *Papists* in the World, (who are far more in number, than the *Protestants* are, and really far excel them in Learning,) do not doubt, whether the *Protestant Religion* be Saving, or no ; but most firmly hold, upon sure and undeceiving Grounds, that it is not ; and that therefore no Man can be Saved, precisely by the help of this Religion. Which makes so many understanding Men and Women, that kuow it right well, forsake it, notwithstanding that it is so easie, and so pleasing to Flesh and Blood ; and to imbrace *Papistry*, far less agreeable to their Sensual Appetites, with so great hazard of their Quiet, Preferments, Liberty and Goods. Which certainly they would never do, but to secure their Souls. Which security, if the *Protestant Religion* were able to afford, no Man of Wit, here in *England*, would forsake the same, to become a *Catholick*. But no such security is to be found in this Religion, but rather certain danger of Eternal Perdition, as all do find, that throughly search into it.

Neither are *Papists*, for thus Censuring of the *Protestant Religion*, to be esteemed less charitable, then those *Protestants*, which brand not *Papistry* with so hard a Censure : For the Case of *Papists* and *Protestants*, in this Affair, is not alike : Because *Protestants* in believing, are at liberty, according to their own Positions ; in regard, That as they do not hold, that there is upon Earth any Un-erring Church, whose teaching all are bound to follow, under pain of Damnation : So they do not esteem themselves bound to believe strictly, the teaching of any Church ; or to think, that Errors in Points of Faith do indanger Salvation.

But *Papists* are not at the like liberty, because they believing, that the *Catholick Church*, (which is no other than that Church, which being spread over the World, is joined in Communion to the Chair of *Peter*,) cannot Err in her Doctrine of Faith, by reason of the continual assistance of

the Holy Ghost ; do esteem themselves bound to believe as she teaches. And therefore because this Church, (guided by the Holy Ghost, and directed by the Holy Scriptures,) doth teach, that there is but *One Faith*, Ephes. 4. but *One Fold*, Joh. 10. That Christian People are bound, under pain of Damnation, to *Obey their Lawful Prelates*, Heb. 13. And to *hear the Voice of the Church*, Matth. 18. And to *listen to the Ordinary Pastors thereof*, Luk. 10. And that they are in like sort bound to beware of false Prophets, that is false Expounders of God's Word ; to avoid *Hetical Teachers*, such as their Church hath declared, *Protestant Teachers* to be : For these, and the like respects, Catholicks do resolutely hold, (if they be such as understand their own Religion,) that by the help, precisely, of the *Protestant Religion*, no Man can be saved.

Which they hold not for want of Charity, but for Obedience to the Word of God, and to the True and Catholick Church of Christ. Let not then *Protestants* blame *Catholicks*, for believing as they do, seeing the word of God, and so great Authority doth force them thereunto. But rather let them blame themselves, for following new Teachers, contrary to the Doctrine of the Scriptures ; and for dis-uniting themselves, from the True and Catholick Church of Christ ; out of whose Communion, there is No Salvation, as our Creeds do teach.

By all which, it sees to be clear, that the *Old Religion* of the Christian World, called *Papistry*, wherein assuredly our Forefathers were Saved, is far a surer way to Eternal Happiness, then the *New* and *Protestant Profession* is ; in regard that all Learned Men agree, both *Protestants* and *Papists*, that *Papistry* is a *Saving Religion* : Whereas all Learned *Papists*, (who are far the greater and the Learned number,) upon sure grounds affirm, That no Man can be Saved by the help of the *Protestant Religion*.

Which

Which being so, I demand first, with what security of Conscience, do *Protestants* hate, revile, tread under foot and persecute the Old Religion, seeing it is a secure way to Salvation, even by the Judgment of all Learned *Protestants*? May any Man, without offending God, persecute the Children of God, and seek to ruine that Religion, by which the Holy Ghost doth Sanctifie and Save Souls? Can this be accounted Charity towards God, Charity towards our Neighbour? Nay, seeing that *Protestants* cannot deny, but that it is far the securer, and surer way to Eternal Happiness, to live and dye *Papists*, than to live and dye *Protestants*; with what Christian Piety, do *Persecuting Protestants*, afflict *Catholicks*, for taking, in the great Affair of Salvation, the surer and securer way?

Secondly, I demand, what Light of Reason, what Duty towards God, what Charity toward themselves, doth lead *Protestants*, not to take the surer way for their own Salvation, they having so just cause to doubt, that their *New Protestant Profession*, is not secure? Do they not know, that many Learned *Catholicks* have indured Imprisonments, Fetters, Tortures, Cruel Butchering of their Bodies, and loss of their Lives, rather than they would hazard their Souls, in the *Protestant Religion*? Do they not see, that many Prudent, understanding, Generous, and Noble *Catholicks*, did suffer disgrace, indured Vexations, sustained the Abridging of their Liberties, and loss of their Goods, rather than they would hazard their Souls among them?

Moreover, do they not see, how little Unity in Doctrine, how little Sanctity of Life, how small Resemblance, of the holy Life and Virtues of *Christ*, and of his *Apostles*, how little imitation of the *Antient Fathers*, there is in the *Teachers*, and prime *Professors* of the *Protestant Religion*? Do they not know how great a decay of *Humility*, of *Charity*,
of

of *Chastity*, of *Sobriety*, of *Neighbourhood*, of *Justice*, of *Fidelity*, of *Conscience*, the *Protestant Belief* hath brought into the World? Do they not know, that false *Teachers*, are known by their Fruits? And that there is but *One Truth*? All this they know and see; and therefore if they will but consult with reason, and not be lead by fancy, or blinded by affection; they cannot but judge, that to live and dye in the *New* and *Protestant Religion*, is far less secure, for their Souls, then to live and dye in the *Old* and *Catholick Faith*: And consequently, they cannot but know, that the tender care, which they are bound to have of their own Souls, and of the Eternal Salvation of them, doth put upon them a great obligation to become *Catholicks*, and to return to the Faith of their Fore-fathers, so to secure those their most precious Jewels; which in their *New Profession* can never be truly secured, as the *Doctrine* of this little Treatise doth clearly demonstrate. But rather they lye exposed most certainly to the misery of Eternal Perdition; whereas in the *Catholick Profession*, they may certainly secure them, by the Judgement, not only of the whole *Catholick Church of Christ*; but also of all *Learned Protestants*.

To the Arguments, which support the strength of this Treatise, I could add others not of Inferior force, to demonstrate, the Happiness of *Catholicks*, the Unhappiness and danger of *Protestants*, arising from their Faith and Religion. But that which hath been said is abundantly sufficient, to give Light to all, who willingly will not be blind. And therefore I here end my present endeavours for Truth and Peace: To which if any *Protestant* will frame an Answer.

I require of him *First*, that he abstain from Railing. *Secondly*, That he abstain from Feigning, and from helping his Cause by Impostures. *Thirdly*, That by vain Impertinencies

pertinencies, and Retorical Digressions, he seek not to lose and to dazle the Eyes, of Weak and less Judicious Readers. *Fourthly*, That he make not vain Flourishes, by Citing some broken, or mistaken Sentences, out of the Antient Fathers, against me. For I will not allow him to meddle with them, but upon two conditions. The one is, that he shall Tye himself, and his Church, to stand to the Arbitriment, of those clear Lights of the Church of Christ, in points Controverted betwixt *Catholicks* and *Protestants*. For if he, will not be stinted by them, why should I?

The other is, that he shall allow, the Ordinary Doctors and Pastors of the present *Catholick Church*, to be of equal Authority, with those Antient VVorthies, in matters appertaining to Faith; not in matters Historical. For those Antients, are better VVitneses, of what the Apostles Taught and Practic'd, than those which now live can be: But yet they are not surer Interpreters of Gods VVord, in matters of Faith; nor surer Explicators, and Proposers of the Articles, of the same Faith; than the present Doctors and Pastors of the Church are.

This may seem to some a Paradox; and yet it is no more, then what the Rules of True *Theology*, do warrant me to affirm. For those Antient Doctors, were not sure Guides in matters of Religion, by the strength of their own VVits, or Excellency of their Learning, but by the assistance of the Holy Ghost; which necessary assistance, in explaining and proposing Articles of Faith, the Ordinary Doctors and Pastors of the present Church, have equally with them. For Christ did not Promise, that the Gates of Hell should not prevail against his Church, that the Holy Ghost should abide with the Apostles, and their Successors, and Teach them all Truth, for four and five hundred years: Or for the time of the *Primitive Church*; but even for ever. And therefore the ordinary *Doctors* and *Pastors* of all Ages, are equally

equally assisted by the *Holy Ghost*, and equally free from erring in matters of Faith.

Fifthly, I require, That my *Antagonist* assail me with no other Weapons, than what the Light of Reason, and the express Text of Gods Word, will furnish him withal : The express Text I say, of God's Word : for I will not allow him to Interpret - Or accept of his Interpretation, against the Interpretation of the *Antient Fathers*, of the *General Councils*, of the ever *Visible Church of Christ*, unless he can prove, by manifest Miracles, that God hath sent him into the World, to read us a new Divinity, and to Interpret his Divine Word, otherwise than his *Antient Pastors* have done. Which things if he cannot perform, let him in silence attend to his own Salvation : and making use of that Knowledge, which he may learn out of this *Treatise*, let him timely return to the *Roman Church*, out of whose Communion most certainly, he will never be able to obtain Salvation.

F I N I S.

THE APPENDIX.

Whether the Apostles were Protestants, or no.

P*rotestants* generally conceive, and believe, that *Jesus Christ* and his *Apostles* Preached and planted in the World, the *Protestant Religion*, even the very self-same, that *Protestants* now believe and practice; and that they were really *Protestants*, not in Name, but in their Belief and Practice: And that they instituted their Disciples and Followers, that is, the first *Christians*, in the self-same Liberty of Gospel, which *Protestants* now follow; and charged them, that with all Care and Diligence, they should deliver this sweet and easie *Religion* (which is so pleasing to Flesh and Blood) to those, who were to succeed them; that so for ever it might be continued in the World, for the Salvation of Mankind.

Thus, I say, do *Protestants* generally conceive; and upon the Truth of this Concept, they hazard their Souls, notwithstanding that they are not agreed, nor cannot yet agree among themselves, (which makes the matter very strange, and the concept wholly improbable) whether the *Apostles* in their Belief and Practice of *Religion*, were *Lutherans*, or *Anabaptists*, or *Swinglians*, or *Calvinists*, or *New Arians*, or *Quakers*, or *Arminians*, or *Parliamentary Protestants*, for each of these sorts or Branches of *Protestants*, lay Claim to the *Apostles*: and the Learned of each sort, do bear their Followers in hand, That the Doctrine which they Teach, is the pure Light of

the Gospel, even the self-same, that the Blessed *Apostles* Believed, Taught, and practised : and of this they are all certain alike.

And so the concept of *Saxony, Denmark, Sweden*, is, that the *Apostles* were *Lutherans*. The Concept of some of the *Cantons of Switzerland* is, that they were *Swinglians*. The Concept of many in *Moravia*, and in *Holland*, is, that they were *Anabaptists*. The Concept of *Geneva*, of *Scotland*, of *Puritans of England*, and of some parts of *Germany*, is, that they were *Calvinists*. The Concept of divers in *England* and *Holland*, is, that they were *Quakers* : And the Concept of the *Protestant Church of England*, is, that the *Apostles* were of the same Belief, and practised the same Worship of God, that by Act of Parliament, is here settled and established.

But to speak the Truth, as it is impossible, that the *Apostles* should be of all these Beliefs ; so it is more than probable, that they were of none of them ; but rather, that all these Beliefs are meer conjectural Concepts of *new Teachers*, who are wholly uncertain of what Belief the *Apostles* were. For if they were certain, that the *Apostles* were of some one of these Beliefs, they would all, doubtless, be of the same. But the Learned of the *Protestants*, being indeed altogether uncertain, and really ignorant of the Faith and Practice of the *Apostles*, by guessing thereat, so near as they can, they have divided themselves into so many Branches, and into so many contrary Faiths and practices ; each of them having nothing, but his own conjecture, to lead him to the true Light of the Gospel, and to the *right Religion* of the *Apostles*.

But notwithstanding, that *Protestants* do thus differ about *Religion* ; and are uncertain of the Faith and practice of the *Apostles* : Yet they will not, forsooth, have it deny'd, but that the *Apostles* were *Protestants* ; and that they planted in
the

the World, the *Protestant Religion*. And so it must be supposed, that they Taught: That we are justified by *Faith* only: That we have not *Free-will* in the works of Grace: That our best Works are impure, and stained with Sin: That we do not merit by them, either Increase of Grace, or Glory: That by Faith in *Christ*, we are freed from the Yoke of the Law, which is such as no man can keep; and therefore *Christ*, having fulfilled it for us, our breach thereof, doth neither wound the Conscience, nor endanger the Soul.

Moreover, according to this supposed Doctrine of the *Apostles*, we are not bound to confess our Sins to the *Priests of God's Church*: or to do penance for them: no Works of ours being truly satisfactory: Neither is Sin punished any where after this Life, but in Hell; and therefore we need not fear any purging Flames, *Christ* having paid for all. Furthermore, we are not bound in Conscience to Fast, or to abstain from *Flesh*, upon certain days, according as the Church doth appoint, this being contrary to the *Liberty of the Gospel*. It is likewise, vain, foolish, *superstitious*, to endeavour to gain Heaven by Prayer, Fasting, Almsh-deeds; by a Holy and mortified Life; or to Vow Poverty, Chastity, and Obedience; or to esteem perpetual Virginity Consecrated to God, better, more noble, and more pleasing to God, than Marriage.

Again, according to the same supposed Apostolical Doctrine, the *Church of Christ* is subject to Erring, in her Doctrine of Faith; and therefore we are not tyed, to believe as she Teaches, further than we esteem her Doctrine, to agree with the written Word: for to be so tyed, is against the *Liberty of the Gospel*. Against which *Liberty* also it is, that *Bishops and Priests*, should be tyed to live Chaste and

Single Lives. Lastly, all sorts of *Protestants*, saving *Lutherans*, esteem the *Apostles* to have believed, and taught that the *Eucharist* is not the true *Body* and *Blood of Christ*, but a Figure or Remembrance thereof. And so they consequently hold, that *Christ* left no true and proper *Sacrifice* to be daily offered in his *Church*; nor no true *Priest-hood* which cannot subsist without a true *Sacrifice*.

This is the Concept of *Protestants* in general, real, or pretended: Real, it may be, of the ignorant and simple: but pretended only, I believe, by the Understanding and Learned: For these cannot but know, that if the *Apostles* indeed, had been *Protestants*, and really had Preached, spread, and settled amongst the Nations of the Earth (to which they Preached in *Asia*, *Europe*, and *Africa*) the *Protestant Religion*, which is so easie and so pleasing to *Flesh* and *Blood*; that the same had continued infallibly, at least for some while, in the following Ages; and that it could not possibly, morally speaking; so, upon the sudden, have been cast aside, and extinguished, in all places at once, but that there would have remained illustrious Memory thereof, at least in some of the *primordial Churches*; in some of the *Countries*, *Provinces*, or *Cities*, where the *Apostles* Preached. This I think, no understanding man will deny.

1. Because the first *Christians* were zealous *Followers*, and Imitators of the Doctrine, and manners of the *Apostles*, of whom they had a high esteem; as also of their Doctrine, which they knew the *Apostles* had confirmed, by many true and Divine Miracles.

2. Because they were very careful of their own *Salvation*, as is evident, by their admirable Constancy, in suffering *Losses*, *Tribulations*, *Torments*, yea terrible *Deaths* in the
cruel

cruel and bloody Persecutions raised against them by the *Roman Emperours*, for the space almost of Three Hundred Years. How then is it likely, if thus they suffer'd to save their Souls, that they would wilfully cast them away, by forsaking the *true Religion* of *Christ*, which his Blessed *Apostles* had planted, and so firmly settled amongst them, to follow another of their own inventing? Especially seeing, that living so near the time of our *Saviour*, and of his *Apostles*, they could not be ignorant, what *Religion*, He and They, had Taught and Planted. Did they more esteem of the Religion of *Christ*, than of all their Worldly Contents, and prefer the Profession thereof, before their own Lives, and yet did they wittingly, and willingly abandon, and forsake it, not for the good and safety, but even to the certain *perdition of their Souls*? Who will so judge, but misled, and blinded Souls?

3. Because such a change as this, in the *Religion* of *Christ*, which is the Heart and Marrow of his Church, is directly contrary to the predictions of the Prophets, and Promises of *Christ* himself. For *Daniel* foretold, *cap. 2.* and *cap. 7.* That the Kingdom, that is, the Church of *Christ*, should stand for ever, and should never be corrupted. *Isaias* foretold, *cap. 59.* that the Word and Spirit of God, should never depart from the mouth, that is, from the teaching of the Church. *Christ* promised, *Mat. 16.* that the Gates of Hell should never prevail against his Church: that the Holy Ghost should abide with his Apostles for ever, that is, with them and their Successors, even to the end of the World, *Joh. cap. 14.* and should teach them all truth, *John, cap. 16.* All which had been false, if the Protestant Religion, planted by *Christ* and his Apostles, by the Folly and Wickedness of the Successors of the same Apostles, had been rejected and abandoned, as Protestants imagine, and Papistry brought in, instead thereof.

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5. The impossibility of such a change, is clearly shewed, and plainly convinced, out of the natural Inclination, and common custom, of all Societies of men; which is, as evident experience doth teach, rather to descend, then ascend; rather to fall, than to rise; rather to slide to looseness, and to more liberty, than to aspire to more strictness, and to greater Sanctity; unless the special Grace of God do stay them, and incite, and stir them up, which must not be here admitted of; because God by his Grace, doth not use to draw men from the pure *Light of the Gospel*, to embrace *false and erroneous Doctrine*, and to follow *superstitions and Idolatrous practises*; as Protestants imagine Christians to have been drawn in the *primitive Church*. And therefore it cannot be deny'd, with any colour of Truth, but that *good Discipline, Conscientious Dealing, virtuous courses, strictness of Life*, and the *practice of Godly Actions*, do rather decay by tract of time, than get ground, and increase in all *Communities and Societies of Men*: And on the contrary, *Liberty, Ease, Idleness, Sensuality*, do ever rather increase, than decay, and vanish away of themselves, as evident experience doth teach: For as the Poet saith, *tendimus in vetitum semper cupimusque negata: We tend toward things forbidden still, and covet things denied.*

This is manifest; First, by the decay of good Order, of honest and upright dealing in *Commonwealths*; which hath caused so many new Laws, so many new *Orders and Statutes*, to have been made, Decreed and Enacted by Supreme Authority, to repress the bad and vicious Inclinations of men.

2. By the decay of *Ecclesiastical Discipline*, from time to time, in the *Church of Christ*, which hath occasioned the
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Pious Endeavours of so many Zealous and *Apostolical Preachers*, of so many *Holy Bishops*, of so many *Godly Emperours, Kings and Princes*, to reform and restore the same, by the help of *General, of National, of Provincial Councils*.

3. By that, which hath happened to most of the *Religious Orders* of the *Catholick Church* : For although these *Holy Congregations*, have ever begun with great Zeal and Fervour, and have been furnished with special Helps to continue the same; yet through Humane Frailty, by tract of time, they have so fallen off, that *Reformation* hath often been needful.

4. In *Cities*, in *Colledges*, in particular *Families*, *Reformation* is often, and *vigilancy of Superiours*, is ever needful. Yea, who is it, though never so Saintly, though never so well inclin'd and accustomed to Virtue, that finds not, that his Inclinations have ever need of repressing, and his Manners often of Refining?

5. The same appeareth evidently in all the Nations of the Earth, which hitherto have been Converted to Christ, which ever, by degrees, fall from their first *Fervour, Zeal, and Devotion*, of which we have a clear example in the Word of God, *Rev. 2. 4. I have against thee, saith Christ to the Bishop and Church of Ephesus, a few things, because thou hast left thy first charity: Be mindful therefore from whence thou art fallen, and do penance, and do thy first Works, &c.* If Penance was needful so quickly; if even in the times of the Apostles, Charity, Zeal, Fervour, Sanctity, decayed among *Christian people*, how much more afterwards, in the Ages following?

How

How then is it so much as probable, yea rather, how is it not altogether improbable, and even incredible, that the Christians of the *Primitive Church*, through all the World, of themselves, of their own accord, without any Warrant from *Christ* and his *Apostles*, but rather contrary to His, and their Doctrine and Practice, without any good to themselves, yea even contrary to the Eternal Good, and safety of their Souls; did cast aside, fall from, abandon the *ease*, *belly-pleasing*, and *sweet liberty* of the Protestant Gospel, to embrace and practice the *hard*, *harsh*, *austere*, and *mortifying Discipline* of *Papistry*.

In such sort, that neglecting the *Doctrine* of *Christ* and his *Apostles*, and the example of their Lives, yet fresh in memory amongst them, they fell to believe, contrary thereunto, as *Protestants* imagine, that we are justified, not by *Faith* only, but by *Faith*, *Hope*, *Charity*, and other *Divine Virtues*; that we have *Free-will* in the Works of *Grace*; that Works of *Grace*, done in the state of *Grace*, do truly merit the increase of *Grace* and of *Glory*; That we are bound, under pain of *Damnation*, to keep the *Commandments* of *God*, by abstaining from all great and mortal Sins, such, as are the Profession of false *Religions*, the denial of the *Truth*, *Perjury*, *Murder*, *Fornication*, *Theft*, in a notable quantity, *Cousenage*, *Usury*, and the like; that we are able to keep them, by the help of *Divine Grace*; of which *God*, for the merits of our *Saviour*, doth measure to every Man a sufficient quantity.

That we are bound, under pain of *Damnation*, to Confess all our mortal Sins, so far forth as with reasonable Diligence, we can call to mind, to some lawful *Priest* or other; That we are bound under the same Penalty, to restore all *Goods* and *Lands* unlawfully gotten; to *Fast*, and to abstain from *Flesh*, as the *Church* appointeth and commandeth;
That

That ordinarily, when our Sins are forgiven, God doth reserve some Temporal Pain, or Punishment, for which (if we get it not released in this Life, by Prayer, Fasting, Alms-deeds, and other holy, laborious, and penitential works) we shall suffer terribly, in the purging Fire of the next. That to Vow perpetual Poverty, Chastity, and Obedience, is very meritorious and pleasing to God; That Virginity vow'd and Consecrated to God, is better than Matrimony; That Bishops and Priests ought to live chaste and single Lives.

That the Body and Blood of Christ is truly and really in the Blessed Sacrament, which Sacrament is also truly and properly a Sacrifice, Christ therein being truly offered, to his Heavenly Father, in an unbloody manner, under the forms of Bread and Wine; which Sacrifice doth not only represent the Sacrifice of the Cross, but it doth also copiously apply the same to those, for whom it is Offered, both as it is impetratory, and also as it is satisfactory: That it is not lawful, to interpret the Scriptures, contrary to the Interpretation of the Church; or to reject any parts thereof by Her approved: But in this, and in all other things, appertaining to Faith and Religion, we are bound under pain of Damnation, to submit our Judgements to the Teaching of the Church, and to believe as She doth direct us.

These, and the like Points, professed now in the Roman Church, were in practice amongst the Primitive Christians, which lived presently after the Apostles, as is manifest, not only by the Records of Antiquity, but also by their Practice, which clearly sheweth their Faith. For Fasting, the keeping of Lent, the abstaining from Flesh on Fridays, the Vowing of Virginity, of perpetual Chastity, Monastical Discipline, the wearing of Hair-cloth, and other like Austerities, the single Life of the Clergy, and the like, were in use, and
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did wonderfully flourish amongst them. Inſomuch, that *Sebaſtianus Francus*, a Learned *Anabaptiſt*, ſearching moſt curiouſly among the Writers of former Ages, after the *Proteſtant Religion*, and finding no Footſteps thereof in all Antiquity, even up to the *Apoſtles* times, he freely and boldly affirmeth, in his Epistle, of abrogating all Eccleſiaſtical Statutes, *That preſently after the Apoſtles times, all things were turned upſide down, &c. and that for certain, through the work of Antichriſt, the External Church, together with the Faith and Sacraments, vaniſhed away, preſently after the Apoſtles departure.* Into which Blaſphemy, this Learned *Proteſtant* would never have fallen, if he could have found any certain ſigns of the *Proteſtant Religion* among the *Primitive Chriſtians*, which lived preſently after the Apoſtles: or could have inclined his Conſcience to outface the matter, with ſtout lying, as many of his Fellows do, to conceal the Truth in this point, from the Eyes of well-meaning People.

The ſame in effect, is affirmed by *Cælius Secundus Curio*, a Learned *Proteſtant* alſo, in his Book of the Amplitude of the Kingdom of God, *Lib. I. pag. 43.* *Are we ignorant, ſaith he, in how great Darkneſs and Blindneſs the World hath continued, almoſt from the Apoſtles Age, to theſe our times, in which, beyond all expectation, the Lord hath begun to manifeſt himſelf?* The *Proteſtant* Author of the Book Entitled, *Antichriſtus, or Prognostica finis mundi*, pag. 13. affirms likewiſe, *That from the Apoſtles times, till Luther, the Goſpel had never open paſſage.*

To that there can no doubt be made, but that the firſt Chriſtians, who lived preſently after the *Apoſtles*, did forſake and abandon the eaſie, pleaſing, and ſweet Liberty of the *Proteſtant Religion* (if ever they were taught it by
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the Apostles) and sell of themselves, through all the world, to believe and practice the hard and harsh Discipline of *Papistry*, contrary to the custom of Mankind. The which how improbable ; yea, how impossible it is ? Who is so senseless, that he doth not see ? Which improbability, and moral impossibility, will appear yet much more clearly ; if we take into our consideration, that not only a few ignorant People, must be thought, thus to have neglected and abandoned the *Doctrine* and *Discipline* of *Christ*, and of his *Apostles*, (if that indeed was such, as is now believed and practised by *Protestants*) and to have preferred, without any necessity, without any Utility, yea, with manifest peril of their Souls, *Fasting* before *Feasting* ; *Penance* before *Pleasure* ; *Labour* before *Ease* ; *course* *Dyet* before *Dainties* ; *hard Couches* before *Beds of Down* ; *rough Hair-cloth* before *soft cloathing* ; a *mortified, chaste, and single Life*, before the *delights of Wedlock* ; seeking foolishly, as *Protestants* imagine, to curb and bring under the Appetites of the *Flesh*, and to rid themselves of the *molesting temptations* thereof, rather by *severe, harsh, and cruel usage of their Bodies*, than by the pleasing remedy of a *Female Consort*, as *Protestant Ministers* use to do.

Not only, I say, the ignorant and vulgar sort, must be thought, thus to have neglected the sweet liberty of the *Protestant Gospel* (if ever the *Apostles* had settled them in it) and to have embraced foolishly and madly the *hard and severe Discipline of Papistry* : but the better sort also, even the Learned and *Holy Fathers* of the *primitive Church*, such as were *Dionisius*, *Ignatius*, *Cyprian*, *Athanasius*, *Basil the Great*, *Gregory the Divine*, *Chrysostome*, *Hierom*, *Ambrose*, *Augustine*, and others, the chief and principal Lights (after the *Apostles*) of the *Church of Christ*. All which were either real Practisers, or Praisers of *Monastical*

Discipline, of the *chaste and single life*, of *vowed Virginity*, and the like; which they would never have done most certainly, if these things had been contrary to the *Doctrine and practice of Christ*, and of the *Apostles*, and against the *true liberty of his Divine Gospel*, of which they could not be ignorant, being so excellently skilled in the Scriptures as they were; and living so near the times of those Blessed Founders of the *Christian Religion*; as they did.

And so the *Doctrine and Discipline* of the Ancient Fathers, and of the *Christians of the primitive Church*, (which really was the same in substance, that is now in use in the *Roman Church*) do evidently convince, that the *Apostles* were not *Protestants*, neither in *Doctrine*, nor in *Practice*; but rather, that truly and really they were *Papists*, in regard that they were strict Practisers and Teachers of those many points in *Papistry*, which so clearly shined in their *Disciples and Successors*, the *Pastors and People of the primitive Church*: which is so certain out of the *Doctrine of the Antient Fathers*, and other *Records of Antiquity*, that it cannot be denied, with any colour of Truth. And therefore the Concept of those *Protestants*, who imagine, that the *Apostles* practised and taught the *easy Discipline and Belly-pleasing liberty* of their new Gospel, is but a meer fancy, a *vain and empty Dream*, there being no colourable ground thereof at all: neither in the Word of God; nor in the Records of Antiquity.

Out of which *Records*, how little may be expected, to prove that the *Apostles* were *Protestants*, doth sufficiently appear, by that which hath been said: For if by them it doth appear, as most certainly it doth, that *much Fasting, great austerity of life, Monastical Discipline, the vowing of*
Virginity

Virginity, of perpetual chastity, and single life in the Clergy, did greatly flourish among the first Christians; what Hop can there be, to gather from thence, that the *Apostles* were Protestants? certainly, none at all.

And as for the *Scriptures*, as from thence; we may easily gather, that the *Apostles* were *Papists*: So we find not there the least Sign, that they were *Protestants*. For if, as Reason dictates, we will judge of their Faith by their practice; we cannot admit, that in Faith they were like the *Protestants*, seeing, that in their practice they were plainly *Papists*. For they lived perpetually Chaste; yea, and if ever any other, they also Guelded themselves for the Kingdom of Heaven, by a Vow of perpetual chastity, according to the Counsel of our Saviour, given *Matth.* 19. 12. They forsook all to follow Christ, and to attain to perfection, according also to the Counsel of Christ given, *Matth.* 19. 21. as Saint Peter doth confidently profess, *Matth.* 19. 27. whereby they practised both Poverty and Obedience: Poverty, in forsaking all: Obedience, in following Christ: wherein they were so exact, that they doubted not at his appointment, to leave both Country and Friends, and to expose both themselves and their Lives to infinite Labours and Hazards; while they enterprized the Conversion of the Gentiles from their carnal and inveterate Idolatry, to the Holy and Divine Religion of Christ. And therefore we may truly say, that the Apostles were Religious Men, even such as are in the Catholick Church, practising Poverty, Chastity, and Obedience, and imitating thereby, in an excellent manner, their Blessed Master, who was so poor, that he had not whereon to repose his Head, *Luke* 9. 58. So Chaste, and so great a Friend of Chastity, that even he would be born of a Virgin: and so Obedient (as he was Man) to his Heavenly Father, that he gave his Life at his appointment, for the
Redemption.

Redemption and *Salvation* of Mankind, *Philip*. 2. 8. By the practices of which excellent Virtues, this Blessed Lord laid the Foundation, of the *Regular*, or *Religious* Life (consisting chiefly in the profession and due observance, of perpetual *Poverty*, *Chastity*, and *Obedience*) so much practiced afterwards in his Church: For from him, as from the Original Fountain, the same hath hitherto flowed, and doth yet flow with so full a Stream, in his true and *Catholick Church*: For the Vowing of these things had never been of so high esteem, and of so frequent use among the Ancient and *Learned Fathers*, and the choicest pieces of *Christian Sanctity*, had it not been the nearest imitation of the *Holy* and *mortified Life* of *Christ*: and of the practice of the *Apostles*, of *John* the *Baptist*, of *Elias*.

To which practice of the *Apostles*, if we add their frequent Praying, *Act*. 2. 42. *Act*. 12. 5. *Act*. 10. 9. and their often Watching, and much Fasting, *Act*. 14. 22. *2 Cor*. 6. 5. *2 Cor*. 11. 27. it will manifestly appear, that they were as far from being *Protestants*, as *Monks* and *Fryers* now are: These things being wholly out of use amongst *Protestants*, and not only contrary to the Liberty of their new Gospel, but even fruitless, vain, superstitious toys, according to the Tenets and Principles thereof. By all which it seems to be manifestly Convinced, that the *Apostles* of our Saviour were not *Protestants*, but rather truly and really *Papists*, Both in their *Belief* and *practice*; their outward practice shewing their inward Belief, according to that of our Saviour: *Out of the abundance of the Heart the mouth speaketh*, *Mat*. 12. 34.

But if any *Protestants* will be yet so wilful, that he will maintain, against manifest Reason, that the *Protestant Religion* was in the times of the *Apostles*, though afterwards

it appeared not in the World, till *Luther* reviv'd it: I must tell him, that this doth not only prove, that the *Protestant Religion* is not the *true Religion* of *Christ*, which must ever be extant in the World, for the *Salvation of Souls*: but further also it shews, that it is a very vile and *naughty Religion*; seeing the whole *Christian World* did so soon forsake and cast it aside: notwithstanding, that it is so easie and so pleasing to the Carnal Appetites of men. And so *Protestants* cannot reap much true comfort, by imagining, that their *Religion* was in the times of the *Apostles*; seeing all the *Antient Saints* and *Learned Fathers*, yea, even the whole *Christian World* thought it not worth the regarding.

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